THE

NEW-JERUSALEM MAGAZINE.

VOL. XVII.—NEW SERIES.—No. 8.

AUGUST, 1893.

OUR WORK.*

As ministers of the New Church, as heralds of that dispensation of interior truth the revelation of which constitutes the Lord's new coming to men, what is our peculiar work?

In the very asking of this question have we not answered it in a general but distinct way? If we are ministers of the New Church then our ministry is a New-Church ministry. If we are heralds of a new coming of the Lord to men, then is it our work to proclaim that coming.

It is, therefore, a distinctive work. It is not a work that is committed to us in common with the Christian world about us; for the Christian world about us does not acknowledge that the Lord has made a new coming, and so cannot take part in proclaiming that coming. It does not recognize the existence of a New Church, and so its ministry cannot be a New-Church ministry.

We make this statement in no narrow, exclusive sense, still less do we make it with the purpose of arrogating aught to ourselves. We look upon the Christian ministry — both Protestant and Catholic — as performing a wide, extended, and important use. We go farther than this and note with satisfaction the general influence of the Lord's new coming

* A paper read at the meeting of Council of Ministers, held in Brooklyn, N. Y., May 23, 1893.

to men upon very many of that ministry. We discern also in the widespread dissatisfaction now existing with old statements of faith, what seems to us very much like a gradual preparation of the religious world for the ultimate acceptance of the rational and exalted system of truth which the Lord has revealed through the instrumentality of Swedenborg.

But we do not at present see any general readiness in the several religious bodies laboring beside us to share in our distinctive work. They may speak more appreciatively than hitherto of Swedenborg as a theologian; they may express the opinion that there is much truth in his writings; they may, in rare instances, actually recommend some earnest seeker for more light, to read his works; they may, as did Dr. Abbott, in his Lowell-Institute lectures, place "Swedenborgianism" at the head of the leavening instrumentalities that have caused the present ferment in religious thought and activity — but they go no further than this. Through them the world gains no distinctive knowledge of a New Church; through them the world hears nothing of a second coming of the Lord already accomplished; through them the world is not taught with definiteness and consistency from an opened Word; through them that utterance of Divine truth so pregnant with all inclusive significance, "Behold, I make all things new," is caused to have no special weight or meaning.

It is true that some of the more general of the teachings of the New Church do enter into the preaching of open-minded and advanced men about us; but very rarely do such go beyond general truths. Nor is there often uniformity and consistency in their utterance of this class of truths. Today they are heard from their lips; tomorrow, if not contradicted, they are controverted by teachings that have no logical coherence with them.

Moreover, the stereotyped expressions that have been handed down from the past, and which, with rare exceptions, still enter largely into the teaching and worship of the various sects, are quite out of harmony with these general statements of New-Church truth.

It is also to be observed that the greater part of the some-

what heavy machinery of church life and church work adopted by the several religious denominations is based upon a different conception of what constitutes a religious life from that which the New Church inculcates. The New Church carefully and very practically discriminates the life of piety from the life of charity. It shows clearly and conclusively that a multiplication of church services and religious exercises is no criterion by which to measure a life of religion, respecting which it so tersely teaches that "all religion has relation to the life, and a life of religion is to do good." While the New Church exalts the Word and worship from the Word and in agreement with it, while it exalts the value and importance of the sacraments of Baptism and the Holy Supper, and while it enjoins upon us the careful study of the wealth of heavenly truth now given us, the end is that from the mountain onto which these spiritual exercises take us, and filled with the childlike, wise, and obedient spirit thereupon acquired, we may go down into the plains and valleys of our daily uses and there seek to live out that life of Christian charity which consists, as we are taught, in faithfully doing the duties which our several providential callings rest upon us.

But we need not enlarge upon a point so plain. The most superficial observer cannot fail to see that the various religious bodies about us do not and cannot fulfil our distinctive work. It follows, therefore, that we must do that work alone, as far as human help is concerned. And if, humanly speaking, we must do our work alone, the doing of it must engross all our energies. We cannot afford, in view of the exalted use that the Lord has devolved upon us, to come down and be a denomination among the denominations — a sect among the sects.

We have used the words "come down" with careful thoughtfulness, and with the desire to put aside all ideas of personal exaltation. As consistent New-Churchmen we must believe that the revelation which the Lord has made of Himself in these latter days is the most exalted that the world has received, and that the church which He now seeks to establish is to be the crown of all the several churches which have ex-

isted upon the earth. And we must also believe that, in the impartiality of His love, the Lord would welcome into this church the whole of Christendom; yea, the whole human race. But we know that the Lord can welcome only those who will freely come.

Still, the others must be taken care of, must be helped where they are — where at present they choose to be. And so the Christian Church, with all its sects and organizations and machinery, has yet a work to do which the Lord is helping it to do in every way consistent with the freedom of those who constitute it.

But this work is not the highest work He would have wrought. It is not the distinctive work which His new coming requires to be wrought. That work is and must be committed to those who freely receive Him at His coming and rationally acknowledge the truths which He now is able to reveal. These may be feeble and few and imperfect of life, but by virtue of their reception of the truths of the New Dispensation they become, in a specific sense, the New Church. An exalted work is thus given them to do, but they cannot exalt themselves because it is devolved upon them. As he comes more fully to realize the exceeding greatness of this work, and the feebleness, humanly speaking, of the instrumentalities to which it is committed, the earnest, sincere New-Churchman must be humbled rather than exalted, and ready to say to himself:

> The Lord did not set His love upon you because ye were more in number than any people; for ye were the fewest of all people. But because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen from the hand of Pharaoh King of Egypt. (DEUT. vii. 7, 8.)

In the spirit of these words, with humility, with trust, and with the courage begotten of humility and trust, we may lay hold of the great work which our position rests upon us, ever remembering that it is not for us to build up the New Church, it is not for us even to be solicitous about its growth and prog-

ress. It is enough that we seek to fulfil our ministry in the light of its heavenly teachings.

While those teachings leave us in reasonable freedom as to all that pertains to the mere externals of the church, they set before us with the utmost clearness the principles that should enter into our work and guide us in the carrying out of its least details.

To these teachings we are to look, then, for light and direction, and not to the ways and methods of the religious world about us. There is a constant temptation to do the latter. The leading denominations of the Christian Church grow in numbers and influence. They adopt many semi-secular means to draw men to their services and communion, that may not be inconsistent with the more external work in which they are engaged. They certainly meet with a very considerable degree of success. Laboring side by side with them we are constantly tempted to compare our external experiences with theirs, and the comparison very naturally leads us to deplore the slowness of our own outward growth. Very likely we become anxious and troubled. We begin to feel that the very existence of the New Church is at stake. Something must be done to arrest its seeming decline, to draw to it the world that now passes it by. "Our truths are not at fault," we say, "may not our methods be? May we not, by adopting the same means that other churches adopt, reach like results?" In this way we are tempted to turn from the light-giving principles revealed to us from heaven, and to look to the religious organizations about us to learn what we as a church should seek to be and what we as a church should seek to do. Moreover we are tempted to do this as a matter of vital moment to the continued existence of the New Church.

Not long before he passed to the spiritual world, Mr. Sampson Reed, one of the deepest thinkers and the most luminous writers that the New Church has produced, gave an address at a social religious meeting of the Boston Society, on "The Future of the New Church." In the course of this address occur the following words:

Strange to say, it is supposed by some that the New Church,

differing as it does so essentially from every denomination of the former church, should not exist as a separate organization, and that hereafter, instead of increasing, it will be merged in other Christian denominations. It is said that Swedenborg did not speak of its existing as an organized body. It would have been strange if he had, for he did much more than this: he disclosed the laws of spiritual association, by which this distinct organization becomes a necessity. These are the laws of heavenly order; and it would be no more possible to prevent those who receive the interior truths of the Word, and acknowledge the Divine Humanity of the Lord, from associating together for spiritual uses to themselves and others, than it would be to suspend the law of attraction or gravitation in the natural world.

If the New Church prospers and increases (and it must prosper and increase), it must be by the formation of societies, and by their growth in the knowledge and life of the doctrines which they profess. The Lord has said: "Where two or three are gathered together in My name, there am I in the midst of them." And where the Lord is in the midst, there must be prosperity. It may not come in the way that is expected. Their life may be cut down to the ground in order that it may rise again in a new and more interior way, and with greater strength and vigor.

We quote these words of ripe wisdom, spoken by one who had served the New Church with the most intelligent devotion for fifty-five years, and who had seen the society to which he belonged grow from a score of members to some six hundred — we quote these words of his because they set forth so clearly and tersely the necessity of a specific New-Church organization, the life and prosperity of which must depend upon the fulfilment of its distinctive use in the world. The societies of the New Church "must prosper and increase by their growth in the knowledge and life of the doctrines which they profess." To these doctrines as the last and best gift of the Lord to men must the New Church look for light and wisdom and inspiration, and to no source apart from them.

This does not imply that the New Church is to stand still — that its externals are to remain fixed and rigid in those primitive forms which they assumed or acquired at its beginnings. The New Church must be a progressive church. It may and should be conservative — conservative of everything

good and true and helpful which the fathers in their earnest and grateful endeavors to find suitable ultimates for the new faith and the new worship were led to adopt — but progressive it must be. Yet its progress must always be along the clearly discerned lines of its own heavenly teachings. It may and should look outward to the world to learn its growing needs, but it must ever look upward to the Lord, as He now comes to us in His opened Word, to learn how to meet those needs. This, in no essential sense, can it learn from the religious world without.

As a spiritual and progressive church the New Church must not be bound by inflexible, unyielding externals. There must be room for its growing, expanding life. Its rituals should clothe it in beautiful garments, but they should be loose robes, allowing the fullest expression to changing and varying states of affection and thought. This the early receivers of the church in New England met in the simplest possible way by an exclusive use of the Word in their worship. They read from the Word, they prayed from the Word, they sang from the Word. We must admit that in this ritual there was the perfection of beauty and the perfection of liberty. The Bride was clothed in fine linen, clean and resplendent, and in a robe that gave the freest exercise to the most exalted affections.

We have gone somewhat away from this high ideal of worship, and it may be well that we have done so, but only because the ideal was too exalted, too far away from our feeble states of spiritual attainment. We presume it is in response to a genuine and somewhat general feeling of need that the element of human composition has entered into our service of prayer and praise.

But should not these prayers and these hymns which now have so general a place in our church ritual, and in the worship of the Sabbath School and the social, religious meeting, have a distinctiveness that shall largely differentiate them from those in use elsewhere? The moment we depart from the exclusive use of the letter of the Word, should we not seek above all else that the spirit of the Word as now unfolded to us shall still go with us and enter into all of our worship? Must not the prayer of human composition be addressed in

spirit and in form to the Lord Jesus Christ, the one God of heaven and earth? Must not the hymn breathe the affection and express the sentiment that shall induce states of gratitude and peace, and quiet, trustful joy, and not those more emotional, superficial states which draw to us enthusiastic spirits who seek to despoil us of our true freedom?

The religious world has no prayers that we can heartily adopt except those which we all share in common because drawn from the letter of the Word. It has some hymns and some music which we may use with satisfaction because their authors composed them under a degree of inspiration that lifted them above their religious environment and enabled them to voice higher affections and to express more exalted truths than would be the ordinary outcome of that environment. But these need to be chosen with much care and discrimination and with earnest effort to select what shall conserve and promote the genuine good that the church would impart, as well as the genuine truth it would teach.

This becomes a matter of especial moment when we seek to provide suitable songs for our children to sing. Their states are tender and susceptible; they are storing up important remains of good and truth, and should we not take the utmost pains that these remains be in harmony with, and afford a fitting basis for the teachings and life of the New Church? Who that has ever heard little children singing with spontaniety the songs of the Word has not been impressed with their incomparable depth and beauty and sweetness?

Many years ago the writer was called to attend the funeral of a little child of a family professing no interest in the New Church. It was suggested by the friends that the service should close with a piece taken from a book of Sabbath-School songs, if I remember rightly, that would be commonly regarded as peculiarly appropriate. It was decided, however, possibly somewhat in deference to the local New-Church custom of the time, to sing a selection instead, and the beautiful words from Isaiah, beginning

> O Zion that bringest good tidings
> Get thee up into the high mountain,

were chosen. They were sung with tenderness and feeling, and, as the sphere which accompanied that singing is recalled, no words seem adequate to describe it. It was an uplifting, supporting influence that seemed to reach with quiet, impressive power every one present.

We may not sing the Word exclusively, but the songs of the Word set to fitting music must give to us our ideal of what we should sing, and what our children should learn to love to sing, in all the services of New-Church worship. There may be a craving for something more superficial, something more purely emotional, but is it the mission of the New Church to meet and satisfy such cravings? Is it not her mission rather to imbue those committed to her charge with affections and aspirations more real, more truly satisfying, than these cravings would lead them to seek? The music which brings to our children the affection of genuine truth and genuine good can but directly help in preparing the way for their ultimate, rational acceptance of that truth, and their inward realization of that good. And must not the converse also be true, that what tends to awaken and foster fictitious aspirations and emotional affections must lead away from the ultimate realization of a genuine and interior life. Simple, dignified music, expressing exalted, heavenly affection, will help to endear the church to young and old and to bind them to her worship by the deepest and strongest of ties.

And just here we would say a word respecting the relation of our young people to the church. We are told that they are going away from us. It is said that the New Church fails to satisfy them when they reach maturity, and so they turn to other religious organizations to find what they want.

It is always important carefully to diagnose a disease before we attempt to prescribe a remedy. Who are these young people that go away? When do they begin to go away? What are the real grounds of their going away? We need to ask and answer some such questions as these before we can consider with either propriety or success what steps should be taken in view of this alleged defection of our young people.

Without attempting to give specific answers to questions of

this character, the consideration of which would open a subject too large and fruitful for any adequate treatment in a general paper like this, we will simply hint at the direction in which we believe the answers may lie by raising a few other questions.

Are the young people who go away those who have come to love the distinctive good and truth of the New Church? If not, what reason have we to presume that a departure of the church from its distinct place and work in the religious world would be effective in keeping such youth in any real connection with it?

Are the young people who go away those who have been carefully kept under the influence of the teachings and worship of the New Church during the early and impressible portion of their lives, while they are unfitted to discriminate what is genuinely good and true from what is superficially such? If not, is it strange that they should grow up with very confused ideas of the distinctive place and work of the New Church and so be easily led to go, upon reaching maturer years, wherever they may be drawn by their natural interests and inclinations?

Do the young people who go away come from homes in which it has been the endeavor to give the New Church the primary place in family, social, and individual life, so that its worship, its teachings, and its sphere of influence have been felt as a constant presence and power from the earliest recollection? If not, is the absence of this quiet influence likely to be in any measure atoned for by the effort to vie with the religious denominations about us in the use of their stirring methods of work?

There may be a seeming New-Church life that is not religious, but purely intellectual. Such a life may well have left those who have grown up in the midst of it unsatisfied and unfed. But where the New-Church sphere that has environed the youth has been a religious sphere; where the good and truth of the New Church have reached his life and touched it in practical ways; where he has been shown "the holy city, New Jerusalem, coming down from God out of heaven" —

affording him at once the delights of a spiritual home, and the fostering care of a spiritual mother — we believe that he has rarely gone away from the church of his inheritance.

While not all outwardly born into the New Church are necessarily of it, experience shows that there are relatively few that have been really nurtured in it, who, if they have developed any external interest in spiritual things, have not come forward to love its truths, its worship, and its life. And the more distinctive that nurture — the freer these young people have been kept from other religious spheres and influence — the more complete and satisfactory has been their exemplification of the life that the New Church is capable of establishing under favorable external conditions.

We now come to ask, What will be the effect of this careful adherence of the New Church to its distinctive work upon the religious denominations about us? This is certainly a legitimate question. Our place among these bodies rests upon us a use to them. As sincere and voluntary custodians of the new truths which the Lord has given to men, it is clearly not our work to antagonize the several Christian sects, but rather to help them.

We have seen in rational light that these organizations have still a work to do — a work plainly committed to them. That work is to provide a religious home, and worship and instruction, for those who are not ready to welcome the Lord in His new coming — who are not open to receive in their fulness the genuine truths of the New Dispensation. The Lord in His mercy has not left such. He has not thrown them off, because they still cling largely to appearances of truth and to the doctrines and the worship that rest much upon appearances of truth. He is still seeking to come as near them as possible and give them help where they are. "The Son of Man is not come to destroy men's lives, but to save." (LUKE ix. 56.) The new revelation which He has committed to us is infilled with this spirit and purpose. As accepting the truths of that revelation, and teaching and seeking to exemplify them, the New Church must be possessed by this spirit and this purpose.

But while the presence of this desire to be helpful to the religious world around us must tend to thrust out all feelings of arrogance and unfriendliness, and while it will cause us to look with kindly but discriminative appreciation upon the endeavors of all churches and all religions to meet and fulfil their uses, it must lead us to make our own work not less distinctive but more so. We shall feel a responsibility placed upon us to see that the truths committed to our keeping through our rational acceptance of them be not misinterpreted, misunderstood, or misapplied. While they must be held and taught in a spirit of genuine charity, they should go forth from our lips with no uncertain sound. We must stand forth as a people having a positive faith, capable of the most practical application upon every plane of thought and life, which we hold not as a human-devised scheme, but as a heaven-descended system.

The effect of this attitude upon the religious world about us is likely to be manifest in two ways which should be very carefully discriminated. On the one hand will be the apparent effect of which we have had some experience in the past. We shall be regarded by the many, perhaps, as exclusive, illiberal, conceited, and bigoted ; as opposed to the great reforms of the day ; as quite out of touch with the spirit of the age. With a public not carefully discriminative of motives and methods it can hardly fail that we frequently be so characterized. Such must often be the seeming, and the seeming is what is first seen and grasped by the popular mind.

But as the New Church works quietly on, earnestly seeking to do its heaven-appointed work in wise ways — in ways agreeable to its principles and its direct teachings — there is another and more real effect which becomes here and there manifest. The very maintenance of our distinctiveness turns the thoughtful and open-minded toward us. It is seen that here is a church that has definite teachings and is loyal to them ; that takes its direction from heaven and not from men ; that cares more to be true to itself than to be popular ; that is progressive and yet at rest.

Such a church becomes a quiet power in the community.

It becomes known and esteemed — not as a moral reform association; not as a sociological communion; not as a semi-political organization; nor yet as a body existing to provide for the social and recreative needs of the community; but as a New Church of the Lord Jesus Christ, bearing to the world the cheering, uplifting message, "Behold, I make all things new," and reaching down by its rational teachings to the roots of all our living, with the view of creating, through the loving and loyal coöperation of individual men, "a new heaven and a new earth."

Standing thus apart on its own broad foundations, the New Church exerts a growing influence. It commands the respect of the wise and thoughtful. As a city set on a hill men look to it even if they do not flock to it. The religious world around comes to realize that we have a message to deliver which addresses itself to their more serious and interior states. As the earnest youth upon his entrance into real life often turns dissatisfied away from his lighter companionships to take counsel with those whom he recognizes as wiser associates, so devoted, uplooking souls, hungering and thirsting for a more interior and satisfying life, are often led to take counsel of the New Church, and always because of its distinctiveness; because it is, and is seen to be, a new church offering the truth and the good which can be found nowhere else.

Here, then, is set before us our work — our special work as ministers of the New Church. In the fulfilment of this work is to be exemplified that life of Christian charity which we are taught with such rational clearness consists in faithfully doing the duties of our calling. That calling is the most exalted and the most responsible that can be given to men. But in the light of the heavenly principles now revealed to us it is to be engaged in with no anxiety or solicitude as to immediate and tangible results. These lie wholly outside of the legitimate sphere of our affections our thoughts and our activities. When such results are vouchsafed us, we may accept them with humble gratitude, but we are never to look to them as the true measure of the quality and effectiveness of our work. Only the Lord can number Israel. If we attempt

to do it, we shall find our weakness in what we thought to be our strength.

Is not the lesson of the spirit with which we are to regard our work and to engage in it, all taught us with transparent clearness and beautiful simplicity in the parabolic story of Mary and Martha and their respective entertainment of the Lord? When the temptation comes to us to be "careful and troubled about many things," then may we quiet ourselves with the Divinely-spoken truth that "but one thing is needful" and that is to sit at the Lord's feet and hear His Word. (Luke x. 39–42.)

It is because the Lord has come to us in His Word, revealing the power and great glory of the truths enshrined within its lettter, that there exists a New Church and a New-Church ministry. How else, then, can that church and that ministry fulfil their distinctive mission and approve to the world the claims upon which rests the charter of their existence, but by sitting at the Lord's feet, the place of which is now made glorious (Isa. lx. 13), and hearing His Word now rendered living and luminous by the unfolding of its internal sense.

Yarmouth Port, Mass. W. H. Mayhew.

Those who are in heaven are continually advancing to the spring of life, and the more thousands of years they live, to a spring so much the more delightful and happy, and this to eternity, with increase according to the progressions and degrees of their love, charity, and faith. Women who have died old and worn out with age, and have lived in faith in the Lord, in charity towards the neighbor, and in happy marriage love with a husband, after a succession of years, come more and more into the flower of youth and early womanhood, and into a beauty which exceeds all idea of beauty ever perceivable by our sight. Goodness and charity is what forms and makes a resemblance of itself, and causes the delight and beauty of charity to shine forth from the minutest parts of the face, so that they themselves are forms of charity. . . . In a word, to grow old in heaven is to grow young. — *Swedenborg*, "Heaven and Hell," No. 414.

VALUE OF THE EPISTLES.

NEW-CHURCH sermons are rarely preached from texts taken from Paul's epistles. The fact ought not to be attributed to any dislike or undervaluation of the Apostolic Word, so called, but to a greater and more profound reverence for the four Gospels and the Apocalypse. It is not that we love Paul and his teachings less, but that we love the Lord and His teachings more. We do not deny that Paul and Peter and James wrote according to a certain inspiration, and that their epistles possess authority with the church as doctrinal writings, but we believe that Matthew, Mark, Luke, and John (the last in his Gospel and the Revelation) wrote according to a different and a higher inspiration, and that their writings contain deeper and higher meaning and infinitely more of it. Hence the general preference for the latter in the selection of texts.

In addition to the above, it cannot be denied that there is with our people a lurking prejudice against the writings of Paul, which prejudice may be traced to two sources: one, the notorious fact that most of the doctrines called "orthodox" which New-Churchmen do diligently oppose, are derived, or are supposed to be derived from the writings of Paul; the other source of prejudice being the singular and undue prominence given by Protestants to the sayings and doings of that Apostle.

As regards the first point, it is stated as a historic fact that the early reformers preached almost entirely from the Epistles. Of John Calvin it is said that "he preached five hundred and eighty-eight sermons from the New Testament in Geneva during twenty years, and of these one hundred and eighty-nine were from the Acts of the Apostles and the rest from Paul. Not one did he take from the Gospels or the Apocalypse."* Scarcely less remarkable is the partiality of the Protestant pulpits to this day. Texts from the Epistles are the rule, those from the Gospels the exception. From the frequency

*White's larger Life of E. S., Vol. II. p. 326.

with which the name of Paul is heard from the pulpit, and the undue manner in which his most unimportant utterances are magnified, an impartial listener might suppose that Paul was the founder of Christianity and its central figure, and not Jesus Christ our Lord. Observation of these facts have had such weight with our people that it is almost as rare to hear a New-Church sermon from one of Paul's Epistles as it is to hear an old-church sermon from the Gospels. It is not the purpose of this paper to find fault with this policy of the past, but only to suggest that perhaps it has now been carried far enough. Whether it be owing to the silent influence of New-Church ideas, slowly yet obviously pervading the religious thought of the day, there is in Protestant pulpits more preaching from the Gospels than formerly. There is also a kinder, more tolerant feeling towards the New Church. Should we not meet this advance (if so it may be called) half way or more than half way?

It would doubtless be of service to our ministers to study the Epistles of Paul more. Our own revelation teaches that they are doctrinal writings which were of especial use to the first Christian Church, and that they are full of valuable instruction. Our author says:

> The writings of the Apostles are very good books for the church, inasmuch as they insist upon the doctrine of charity and of faith from charity, as strongly as the Lord Himself has done in the Gospels and in the Revelation of St. John, as will appear evidently to any one who studies them with attention.*

In this last sentence we have almost an exhortation to New-Church readers to study the writings of Paul. This has already been done by a few New-Church scholars with the result (as one such student told me) of the rather surprising discovery that "Paul taught in some form every prominent doctrine of the New Church"—such for example as: 1. The Doctrine of the Lord, or His sole Divinity. 2. The Doctrine of the internal sense of the Word. 3. The necessity of obedience to the commandments, the resurrection after death, of degrees

*Letter to Dr. Beyer. White, Vol. II. p. 325.

in heaven, and many others. Let us briefly examine the truth of this rather surprising statement.

1. About a year ago the historical fact was impressed upon us that the first New-Church sermon ever preached in this country was on the sole Divinity of Jesus Christ, and that the text was taken from Paul: "In Him dwelleth all the fulness of the Godhead bodily." (COL. ii. 9.) Let any man read that chapter and see how beautifully and forcefully Paul explains our dependence on the Lord for every good thing; how we are "rooted and built up in Him," as he expresses it. In ROM. ix. 5, Paul speaks of Christ as "over all, God blessed forever."

2. As plain is it that the Apostle to the Gentiles recognized the Old Testament Scriptures as the very Word of God, and the fact that they contain a spiritual sense. We are all familiar with that passage in the Epistles to the Galatians (chap. iv.) wherein he speaks of the story of Hagar and Ishmael as "an allegory." Perhaps there is no sentence of revealed doctrine more comprehensive than the following: "Every Scripture inspired of God is profitable for doctrine, for reproof, for correction, and for instruction in righteousness." (2 TIM. iii. 16.)

3. Paul wrote much about faith as a Christian virtue and has even been accused of teaching that faith alone was necessary for salvation, but that he has been wrongfully so accused and that he inculcated equally the necessity of charity, any one may see by reading his celebrated chapter xiii. of 1 COR., beginning:

> Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass and a tinkling cymbal. . . . Though I have all faith so that I could remove mountains and have not charity, I am nothing.

Not less strongly does he insist upon the good of life founded on obedience to the commandments. Listen to this masterly summary of human duty:

> For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt

not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely: Thou shalt love thy neighbor as thyself. Love worketh no ill to the neighbor, therefore love is the fulfilling of the law. (Rom. xiii. 9, 10.)

Again, where will we find a more exhaustive enumeration of the evils which belong to self-love than the following:

Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful; who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. (Rom. i. 29–32)

Let any man read the fifteenth chapter of First Corinthians and wonder how it could ever have been asserted that Paul taught the resurrection of the material body. Ideas concerning the resurrection were at that day somewhat confused by intimate association with those concerning the Second Coming of the Lord, but surely the author of the sentiment that "flesh and blood cannot enter the kingdom of heaven," cannot fairly be accused of teaching the resurrection of dead bodies. Many of the mysteries of regeneration Paul understood. In the seventh chapter of Romans, where he speaks of "delighting in the law of God after the inward man," and of the direful conflict between it and the outward man or "law of sin in his members," he anticipates the familiar New-Church doctrine of temptation and, almost, New-Church phraseology. The same Apostle also had experiences which convinced him by "things heard and seen," of the nearness and reality of the spiritual world and of the three degrees of life there, for he speaks of being "caught up into the third heaven," "whether in the body or out of the body," he could not tell.

These are only a few specimens of that Apostolic doctrine which was given to guide the first Christian Church. They might be greatly multiplied to show that if Paul, especially, taught doctrines opposed to those of the New Church, such as

the Tripersonality in God, salvation by faith alone, predestination, election, and the resurrection of corpses, he stultified himself at every turn.

In seeking to convince others of error, it is very valuable aid to them and us, to be able to meet them on their own ground, and show from their standpoint as well as our own wherein the error lies. On this principle, erroneous doctrine, based as much of it professedly is, upon Paul's writings, is best and most easily refuted by conflicting utterances of Paul himself. While, therefore, not advising our ministers habitually to take texts from the Epistles and other doctrinal portions of the New Testament, we would suggest that our New-Church preachers and essayists will do well hereafter to study these more closely, for they will find there great store of weapons offensive and defensive to be used in the charitable warfare of truth against error.

Wilmington, Del. P. B. CABELL.

THERE is not a single passage in all the Scriptures which would lead us to be careless or indifferent about divine truth. The more full, minute, and exact our knowledge of it is, so much the better for us. Against falsity and error of every kind we must wage unceasing warfare. But that is not saying that we must make war on those who have not the same amount of truth as we, or who have it not in the same form. It is not saying that we must treat as outcasts those who, by no fault of their own, are still under the thraldom of false doctrines. Loyalty to the truth, as we are enabled to see it, is in no wise inconsistent with a generous recognition of what is good and true in others, and of the fact that, so far as they are faithful to their conceptions of religious duty, they are doing something to hasten "the good time coming," and to aid the descent of the New Jerusalem. As believers in the new age which is now beginning, we should count it a privilege and pleasure, while opposing the evils and errors of all who are not with us, to remember that he who is not against us is on our part. — *Rev. James Reed.*

THE BOOK DANIEL, ITS PROPHETIC CHARACTER AND SPIRITUAL MEANING. — XIII.

CHAPTER XI. — THE KING OF THE NORTH AND THE KING OF THE SOUTH.

THE tenth, eleventh, and twelfth chapters of this book are closely connected in their spiritual sense. In fact, verses eighteen to twenty of chapter ten, seem properly to belong to the beginning of chapter eleven. The man-angel who appeared to Daniel continues to instruct him concerning the state of the Church, and to strengthen him.

Many attempts have been made by biblical scholars to explain this chapter. They have interpreted it as if it contained direct reference to the fierce struggle for supremacy between Syria and Egypt and their respective rulers, and the subsequent triumph of the Roman power over both. Antiochus Epiphanes is supposed to be meant by the fierce "King of the North," and the king of Egypt by the "King of the South." How utterly erroneous such a method of interpretation is when applied to other portions of this book, we have already endeavored to show.

If it seem to us that history and prophecy and even heavenly imagery are strangely blended in this book called Daniel, we must remember that the natural world and the spiritual world are closely related — the former exists from the latter and corresponds to it. Natural persons and things are simply used in the Word to represent and signify spiritual ideas and principles and their operation in the human mind. The church on earth is connected with the spiritual world and derives its quality from the state of that world. There is, therefore, a double representation. The scenes and objects shown to Daniel in vision were actual representations in the spiritual world, while the names of the kings and kingdoms, although derived from earthly countries, are simply used to represent the dominion of true or false principles. How they acquired their representative meanings is not always clear, but we may

be sure that such representation is definite and forms the true basis of the spiritual meaning of many portions of the Word. Such a method of interpretation may seem fanciful to some, but in reality it is that method only by which the whole Word and especially its prophecies can be seen to be Divinely inspired and full of instruction in heavenly things. "The sum of Thy Word is the truth and every one of Thy righteous judgments endureth forever." (Ps. cxix. 160.)

From verse one to four of this chapter the old dispensation, that is the Jewish Church which preceded the Christian, is again alluded to and its final destruction is predicted. We have already read of the end of the Jewish Dispensation, but prophecy is repeated in the Word. In the Word all the changing states of the churches are represented from beginning to end. The Jewish Church remained after the Christian Church began; that is, its dark shadow overhung like a cloud the spiritual horizon; just as at this day, the influence of the old dogmas still lingers in the Christian world and prevents a rapid spread of the light of the New Church. The Lord said: "This generation shall not pass away until all these things be fulfilled." The old Jewish spirit of mere obedience to the letter of the law and the idea of human authority in the Church, remains until the new generation begins, the generation of a new spirit and a new life.

The kings of Persia represent, as before, the dominion of false principles in the mind, while Grecia denotes those who are in Gentile states and have some remaining good in them. The fourth king is said to be richer than all — which denotes an increase of false ideas which finally become united with evil, then a "mighty King shall stand up." But "his Kingdom shall be broken" and "divided towards the four winds of heaven" (verses 2–4). As the influence of Christianity prevailed the old dominion passed away, and the Jewish Church ceased to be a ruling power in the world. Thus it may be seen that although the Jewish Church came to an end as a Divine institution when the Christian Church began and the Lord executed His judgment upon the former church, yet its influence in the world lasted for some time afterwards. Even now, at the Lord's Second Coming, the Jewish spirit

still lingers in the human mind, although the Jewish Church itself has long ago ceased to fulfil the purpose of its original institution.

Now, however, a new state of things is spoken of. "And the King of the South shall be strong and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion." (verse 5.) By the "King of the South" is meant the rule or government of genuine faith in the Lord, springing from charity or love, which begins to prevail when a new church arises. As to the signification of the four quarters, north, south, east, and west, see Heaven and Hell 141–153, and Divine Love and Wisdom 119–128.

There are two principles of the Church that ought to be united, namely, faith and charity. All the divisions and troubles that have existed in the world, in Church or State, have had their origin in a separation of faith from charity, or by placing faith before charity. Faith separate from charity has already been treated of in this book under the figure of the he-goat. (Chap. viii.) Gradually the Christian Church departed from a true and living faith in the Lord which was united with charity, and degenerated into a church of creeds and forms. The "King of the North" represents the principle of faith when it begins to be regarded as the essential principle of the Church. For some time, however, there was no antagonism created between these two principles. Faith was still in some degree united with charity. It is written:

> And in the end of years they shall join themselves together; for the King's daughter of the South shall come to the King of the North to make an agreement: but she shall not retain the power of the arm; neither shall he stand nor his arm; but she shall be given up and they that brought her, and he that begat her, and he that strengthened her in these times. (Verse 6.)

Here the "King's daughter of the South" denotes the affection of truth remaining in the Church which seeks to be united with faith in the Lord. This affection, however, is now spoken of as degenerated; that is, it denotes the affection of truth which seeks to be joined to the idea that salvation is effected by a belief in the Lord without the works of charity.

"In the end of years" refers to that state of the Christian Church when charity fell away or degenerated and the members of the Church fell into the idea of faith alone and embraced it in preference to the original doctrine taught by the Lord that charity is the essential principle. Although there were a few who still clung to this primitive doctrine of Christianity, yet they had little power and were obliged to give up or yield to the hard teaching that faith alone is saving.

From verse seven to twelve, we are instructed as to the uprising again of those who, in subsequent generations, still tried to resist and overcome the falsity of salvation by faith alone. Charity was never in fact finally extinguished; John tarried until the Lord came. All along in different parts of the Christian world, as history shows, there was a remaining love of good which could not yield to the prevalent idea that man had no other duty than to profess a belief in Christ as an intercessor with the Father and to observe the external rites of the Church. But there were many forms of solifidianism which became so hard and strong as to resist all the gentle teachings of the Saviour of men. These two ideas could not exist together; they were antagonistic to each other and they not only produced a strife of tongues but physical warfare and bloodshed. It was in vain that the faithful gathered their army, or that they brought the truths of the Word to overcome the false teachings of man. Reading again in the prophecy (verse 13) we learn that the "King of the North shall return and shall set forth a multitude greater than the former, and certainly come after certain years with a great army and with much riches." From this verse to the sixteenth we have a description of how the doctrine of faith alone as saving prevails over its opposite and brings all into submission to it. In the seventeenth verse we read:

He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do; and he shall give him the daughter of women, corrupting her; but she shall not stand, neither be for him."

From this verse to the twenty-third inclusive, the prophecy treats of the changes which took place in the dogmatic theology of Protestant Christendom. The idea was introduced

into the Church's teaching that charity was indeed an important principle but that it was derived from faith; it was not the first born. Thus the true order of spiritual development was reversed; the form was put before the essence. Faith does not produce charity. It precedes it in point of time; but only when it is united with charity are there any good fruits — thus we see how the "daughter of women" is corrupted, according to the prophecy of this book.

We are taught that those passages of the Word by which it may be confirmed that charity is the essential principle were wrongly explained, and thus the faith which is derived from charity was destroyed, and a deceitful appearance of a heavenly union took the place of the true marriage of faith and love. (Verses 24–28; see Summary Exposition.) These continual combats between true and false ideas in the mind are little thought of at this day, but ecclesiastical history confirms these explanations of the Word of prophecy. And we further see that this apparent union between charity and faith could not last; faith alone still prevailed; the "King of the North returned to the land with great riches," and every vestige of the primitive idea was destroyed. (Verses 29–31.)

There were, however, a few even after this false dogma triumphed, who still opposed the teaching of the existing church and would have revived the true doctrine, but they were overpowered by numbers and wealth. (Verses 32–35.) These verses seem to refer particularly to those who still read the Word and understood its meaning and who secretly maintained private worship and kept copies of the Word hidden from their oppressors. But at length "faith alone prevailed, a religion which destroys all fear of God and the whole Church" (verses 36, 37). It is very clear that this ruling dogma which was so strongly contended for in the sixteenth and seventeenth centuries of the Christian era, hardened men's hearts to such a degree that they began to regard their own power in maintaining and enforcing it as something greater than the doctrine itself, or than any doctrine, so they worshipped themselves and honored themselves instead of honoring and worshipping the Lord. This is the "strange god" that is spoken of in verses 38, 39.

Thus it was that genuine faith in the Lord derived from a love for heavenly things was wholly subjugated at the end of the Church. (Verses 40, 41.) But there were some who escaped this destructive influence. Those who were in simple good and had little care about doctrines or knowledge concerning them, but who observed the external forms of worship are signified by "Edom and Moab and the chief of the children of Ammon." These escaped from the hand of the King of the North. (See A. C. 3322.) There was no part of the Church nor any degree of the human mind that was not affected by this blighting influence. Even those who would know the laws of natural science and investigate the mysteries of nature became mere reasoners and lost the power of rational thinking on spiritual subjects or natural phenomena. (Verses 42, 43.) This was a state of bondage to the Church which must be broken. The concluding verses are:

But tidings out of the East and out of the North shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

In the last state of the Church its false devotees foresee the coming judgment and endeavor to establish their doctrines in the minds of those who can see nothing beyond the sensual appearances of truth in the natural world. The last judgment was executed in the world of spirits and it was in that world that the Solifidians built up imaginary heavens in high places, which were a "holy mountain" to them, but on either side were the false imaginations and conceits derived from merely sensual thought. These are denoted by the seas in verse 45.

These habitations in the world of spirits of those who were in faith alone, were cast down and scattered at the last judgment which is described by Swedenborg. (See the work entitled "Continuation of the Last Judgment," sect. 14–31.) Thus the prophecy was fulfilled: "He shall come to his end, and none shall help him."

Brookline, Mass. WILLARD H. HINKLEY.

THE CITIES OF THE WORD. — VI.

VII. — HIS OWN CITY.

It is a matter that should by this time and in our day require no further demonstration, that man takes with him out of the world of nature into the world of spirit all those things which he has made actually and virtually his own during the course of his life on earth, whatever their nature and character may be. For the life after death is but a continuation and a development of the life of earth. It is of interest, however, to trace the details of this continuance. The general outline of it is given in many places in our doctrines. One of the many may serve:

> The life of man after death is the life of his love and of his faith; hence the nature of his life to eternity is determined by the quality which had belonged to those during his life in the world. With those who love themselves and the world supremely, this life is the life of hell; and with those who have loved God supremely, and the neighbor as themselves, it is the life of heaven. The latter are they who have faith; but the former are they who have no faith. The life of heaven is called eternal life, and the life of hell is called spiritual death. (N. J. H. D. 227.)

We are able, therefore, to say, that there is affection after death and that there is faith after death. We know that of all things that persist after death, the affections must be strongest, because they are strongest here. We also know that of faith, or of the doctrinal instruction of man, there are certain things that will persist after death and there are certain others that will vanish almost before the man opens his eyes to the light of the spiritual sun. For instance we are allowed to conclude from the general tenor of the teachings concerning spiritual life, that a man would readily forget the name of the sect to which he belonged, but he would not forget certain literal facts which he learned with delight from the Word of God, although he may not be able to quote their literal sense in a world in which all things natural have passed away.

It is this distinction between creed and living doctrine that we shall make the study of this chapter. The term "city" signifying doctrine, we find that the Word makes a vital distinction between such doctrines as live after death and such as do not. When the Lord tells the servant who was faithful with his ten talents, that He would place him over ten cities, or that He would give him ten cities, and when the Lord tells the servant who was faithful over five talents, that He would place him over five cities, we know that that means, that if a man will do the will of Him Who is, and Who was, and Who shall be, he will know of the doctrine, that is, if a man will learn the Divine will during his life on earth and obey it, he will come into such a wealth of knowledge and doctrine after death, that his soul and his heart will literally overflow with it. With every new state of his spiritual life so many new truths and new thoughts will dawn upon him, that he will not know sufficient words to express his gratitude toward the Creator for the wealth of His mercy. But if man will not hear the Divine voice during his earthly life, and will persist in making his own doctrine, in building his own city, he will needs come into that own city after death. For the doctrine which a man really internally believes is the doctrine by which he will walk in the light of the future world.

Bearing in mind the fact that doctrine is not the essential of salvation in the same sense as life, we are prepared to consider those places in the Divine Word wherein, in the internal sense, are revealed the laws governing the creed of man after death. In the first place we find that the Divine Author makes a trinal distinction in this subject as He does in almost all others. This trinal distinction is given in these words:

1. And Samuel said unto the men of Israel: Go ye every man into his city. (1 SAM. viii. 22.)

2. What man is he that has planted a vineyard and has not eaten of it? Let him also go and return unto his house. (DEUT. xx. 6.)

3. And he sent all of Israel, every man unto his tent. (JUDGES vii. 8.)

Every degree of the human mind is subdivided into its three

subordinate degrees. Thus the natural mind is divided into its three degrees, which are called by various names according to the particular feature to be emphasized. Sometimes they are called the exterior, the rational, and the interior, while again they are called the ultimate, the natural, and the rational. At other times they are called the sensual, the natural, and the rational. This latter nomenclature is that which can be used in most cases, and is therefore the one best adapted for general use. By the sensual the New-Church philosophy means all that part of the mind that is built up of the impressions of the senses. The eye, the ear, the taste, the touch, the smell — these go to furnish organic substances of a material order. This part of the natural mind is therefore constructed entirely of natural substances and ceases its activity at death. The second degree of the natural mind is that called in this order the natural mind proper, and is a peculiar combination of natural and spiritual substances. It is a certain domain of the spiritual nature where it touches and mingles with the absolute matter of creation. It is a happy combination of spiritual and natural substances so nicely interwoven that the wisest of men are unable to distinguish one from the other. Any one who has touched upon the mysteries of any form of hysteria, trance, hypnotism, seership, second-sight, waking dreams, impressions, tokens, admonitions, can testify to the exceeding difficulty of tracing what is imaginary and what is real in these exalted states of the mind. It is this domain that we call the natural mind proper.

The rational mind is the highest degree of the natural, bordering immediately upon the spiritual and touching it in as many places as man is willing to have it touch. This is composed entirely of spiritual substances and includes all the region of abstract thought covered by the various systems of mathematics, ethics, art, and pure sciences. The thought substance that is used in this manner of work is altogether spiritual, but called natural because it treats of and inclines toward the earth. At death the lower of these degrees, including the natural memory, goes into a state of coma, from which it is roused only at the times when the Lord wants it

to be roused for the instruction or the discipline of the individual soul; the second, including the internal memory, enters into a state of semi-consciousness, wherein it can be exercised without conscious effort, somewhat as the senses can be exercised on earth; and the third becomes alive with that peculiar brilliancy and vividness which is characteristic of the spiritual life in all its domains.

Into either of these parts of the mind the instruction in things of theology and in things spiritual can enter. Man may, in other words, take his doctrine into the lower part of his natural mind, and make it a matter of memory and historical faith; or he may make his doctrine a matter of interior thought, and thus take it into the middle degree of his natural mind; or he may make it a matter of abstract speculation or of philosophical research or of mathematical investigation, and thus take it into the highest region of the natural mind. If a man have taken his doctrine only into the outer portions of his natural mind and he dies, then he is said in the Word to "enter into his city," as in the above quotation from Samuel and other places. When he has taken his doctrine into his own thought, and has developed new thoughts from the matter learned, then he is said at death to "return into his house," as in the quotation given from Deuteronomy and in other places. But if man has made his doctrine a matter of independent and logical study, then he is said to "be sent to his tent," as in the quotation from Judges and in other places. For the city and the house and the tent stand related to one another in the science of correspondences like the exterior, the middle, and the interior of the natural mind.

If the reader of the Holy Book desires to see some of its wonderful depths and beauty, let him here take his concordance in hand, and read up a dozen or so quotations from the Word in which these three words are used, and let him see the light that comes with such knowledge. For instance, read these two sentences only in the light of the above explanation and notice the change: "And Dathan and Abiram came out and stood in the door of their tents, they and their wives, and their sons, and their little ones" (NUM. xvi. 27), and it will

be seen in what part of the human mind this terrible revulsion of feeling takes place. And again: "And He came to Capernaum; and being in the house He asked them, What was it ye disputed among yourselves by the way?" (MARK ix. 33) and it will be understood which portion of the mind the Spirit of the Lord was just at that moment searching in the light of his own Divine eyes.

The results of this triple method of acquiring doctrine are readily understood. If a man learn his doctrine only in the external or sensual mind, he will find it upon his entrance into the future life dead and locked up in such a way as to be impossible of recall almost. He will enter into his city, but he will find it as described by the prophet:

> The city of confusion is broken down: every house is shut up, that no man come in. There is a cry for wine in the streets. All joy is darkened, the mirth of the land is gone. In the city is left desolation, and the gate is smitten with destruction. (ISA. xxiv. 10–12.)

But if man has made his doctrine a matter of serious thought and has understood what he learned, he enters into his house and finds a place prepared for him in that house according to his will and his ruling desire. And if he has made his doctrine a part of his internal mind, then he will find that the tent in which he lives bears a striking resemblance to the tent of the tabernacle in which the Lord lives. That is, his will and the Divine will coincide and make one, so that there is not only a blessed unanimity, but also a conscious unity, wherein dwells fulness of joy.

Thus the phrase "into his own city" indicates that man will after death enter into such a doctrinal state as he has prepared for himself during his life upon earth. He will continue in the beyond to think as he thought here. If he was a bigoted, narrow-minded man here, he is not apt to be a liberal thinker there. If he was a broad, liberal man here, with no definite standard, he will not turn into a spiritual consumptive in the other life. And if he had no doctrine here he will have none there, save such as will naturally grow out of his mental condition. To show how this would sound if read from the

Word, let us take the case of the Israelites clamoring for a king. The student of the science of correspondences knows that this condition is one in which the mind is not satisfied with the truth as revealed, but clamors for some man-made doctrine. When the mind remains in this state for any length of time the conditions will persist into the future life. He will dwell in his own city here, consequently by the perverse laws of depraved humanity he will want to dwell in his own city in the other life, that is, he prefers the doctrines which have been hatched from his own brain to those which the Lord has taught him or desires yet further to teach him. Therefore, he is said to go into his own city. Thus:

> And the Lord said unto Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his own city. (1 SAM. viii. 22.)

Here it is evident that the latter clause, which is the last in the chapter, is virtually the making of the king, even though the actual ceremony had never been performed, for both the words here given and the later pouring of the oil upon the head of the man represent one and the same thing, only the words have reference to the understanding and the act would have reference to the will. That this going into the own city refers to the time when the soul enters upon its eternal career is evident from these words:

> And there went a proclamation throughout the host, about the going down of the sun, saying, Every man to his own city, and every man to his own country. (1 KINGS xxii. 36.)

Here the going down of the sun is the extinction of natural life.

But, as in every other feature of human life, there is a duality about the instruction of the mind in the matter of doctrines. It is possible to be learned of God and it is possible to be learned of man, and between the two there is little difference in the external appearance though there is a world-wide difference as to the internal reality. Thus the man whose intuitional nature and whose rational nature are together built upon his indoctrinated natural mind, as a house

upon its foundations, will appear in his external knowledge very similar to the mind in which there is simply a historical faith, which has no root in the internal life and hence dies at death. To distinguish the two it is necessary to keep in view the fact that an intense, earnest, sincere faith presupposes a readiness to acknowledge the truth, wherever it is seen.

This is the Divine principle in faith, whereby it will be made eternal. This is therefore also the Divine principle in doctrine, whereby there is implanted in doctrine the seed and the possibility of eternity. There is therefore an utterly self-derived doctrine, in which there is no life, and there is a doctrine, which being permeated with the idiosyncrasy of the thinker, seems also self-derived but is really derived from the Lord. Therefore there is an own city which is man's own by a human heritage, and there is an own city which is man's own by Divine sufferance. This duality is distinctly set forth in the history of Joseph before the birth of the Divine Man. It is said, "Every one went into his own city to be taxed." And Joseph went to Bethlehem, which is therefore his own city. But soon he goes back to Nazareth and it is said, "They returned into Galilee to their own city, Nazareth." Here, then, we have the duality, Bethlehem being the doctrine Divinely given but individualized in such an effective way as to appear altogether as man's own, while Nazareth is the doctrine which is altogether man's own, made by him, begotten of him, born of his affection, and burdened with his heredity.

In the life of the Lord we have the unification of the Divine and the Human, hence it was that He chose in some instances to call Nazareth His own city, and hence also it is that He suffered Matthew, His scribe, to make the statement which is contained in the sentence:

> And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene. (MATT. ii. 23.)

It was necessary in order to indicate that of His own human power the Lord uplifted what was man-made into what was Divine, setting at defiance all human experience, which had

taught men to look for no good out of Nazareth. In Him and in Him alone was it possible that His own city, Nazareth, could be uplifted into an abiding place for the eternal Divine economy. In men, the man-made city of Nazareth must be changed in face, figure, and feature before it can be made the habitation of things Divine, or in the language of the Old Testament:

> David took the strong hold of Zion. And David dwelt in the fort, and called it the city of David. And David built round about from the Millo and inward. (2 SAM. v. 7, 9.)

If only the city be built from the Millo and inward, it will be the city of David, that is the city of the great King.

Vineland, N. J. ADOLPH ROEDER.

To speak a word against the Son of Man is a sin that may be forgiven or remitted; for, by the Son of Man is meant the Lord, with respect to the Word and to the truths thereof; and to speak a word against the Son of Man is to interpret the literal truths of the Word falsely, and thus make them to favor doctrines which in reality they do not. But inasmuch as this may be done in ignorance, without any evil motive, or any intention to deceive, therefore this sin may be forgiven; for the good intended removes the falsehood afar off and remits it back from whence it came. But the sin against the Holy Spirit is widely different; for this implies a total corruption of the life, and a confirmed hatred of all that is good and true. This sin cannot be remitted; for it is a law of the Divine Providence, that whatsoever a man soweth, that shall he also reap. The mere circumstance of bodily death does not change a man's life. "As the tree falls, so it lies." If the life be evil, his lot is with the evil; if good, it is with the good. — *Thomas Goyder.*

THE THEOLOGICAL SCHOOL.*

When I left the Theological School, my mind was stored with many details of knowledge which I have since forgotten. Perhaps I was a little proud of what I regarded as my exact understanding of the doctrines of the church. Certainly I was critical, and used to feel that I had hardly done my duty if I did not criticise a sermon when I heard one, and point out its inaccuracies. Such things seem to me now less important, though I trust I have not grown careless as regards the truth. But when a minister begins his work he is brought in contact with real practical needs. He is constantly with people who are sick and suffering, with others whose friends have passed to the spiritual world; he is with those who have suffered loss of worldly comforts, with those who have done wrong and are repentant, and with those who still seek pleasure in self-indulgence; he meets those whose interest is just awakening in the teachings of the church, and others who are hostile to it; there are about him earnest people eager to receive instruction and to practise it. Most of all, there are the children looking to him for guidance, so open to good influences, so receptive of all he tells them, and so retentive of instruction. There are around him young people whose understanding of spiritual things is just developing, who have much of youth's self-confidence, who are drawn here and there by external attractions, and who need his help to choose for themselves the church which we know can give them the most of spiritual light and strength. All these, and many more needs constantly about him, bring to a young minister a sense of responsibility and of the greatness of the opportunities which are offered him. He begins to feel an intense desire to meet in some measure these calls for help, and to do at least something of the use which the Lord

*At the Alumni meeting in Brooklyn, May 25, 1893, a brief and informal address was given by a graduate who has permitted us to make some extracts of general interest.

has set before him. As this desire awakens and grows strong it leaves small room for the critical spirit; and surely, this new earnestness in his work if it be joined, as it can hardly fail to be, with increased humility, brings him a step nearer the true position of a minister. Would it be possible to shorten the critical stage and to gain sooner the love of use? Could it even to some extent be gained as a part of the school preparation? If the love of the use could be more fully inspired from the first, what new interest it would give to the learning! Of instruction in the world of spirits we read:

> The affection of truth is continually inspired for the sake of the uses of life, for the Lord provides that every one may love the uses suited to his genius, which love is also exalted by the hope of becoming an angel. . . . With every one, therefore, the affection of truth is conjoined with the affection of use, insomuch that they act as one. Truth is thus implanted in use, so that the truths which they learn are truths of use. Thus angelic spirits are instructed and prepared for heaven. (H. H. 517.)

In normal schools where teachers are prepared for their work it is necessary not only to fill their minds with information, but to teach them by precept and by practice how the information may be imparted to the children. So in our preparation as Sunday-school teachers, we know the need of gathering abundant information and the equal need of arranging it and learning how we may usefully impart it, and the still greater need of devoted love and interest in the children whom we try to help. And in the Theological School it may be a question whether in the few lessons in sermon writing and the still fewer talks on pastoral duties, enough is done to teach the ways of imparting spiritual help and to inspire the love for the use. Might it not be helpful to have more direct instruction in the principles of teaching, and when a Bible lesson is studied, study also how to present it to little children? When a doctrinal subject is learned, to learn also how it might be imparted to older scholars? It might be useful to the students to consider what we have in our doctrines that is helpful to those who are afflicted, and what it is useful to attempt in a funeral service. It might be useful for them to

consider what help people need in preparation for the Holy Supper, and what help young men and women need in preparing to enter fully into the uses of the church. It would be well if they could learn what gives public worship spiritual power, and if they could learn the secret of unity and strength in church societies.

Some of these lessons might in a measure be learned as school exercises, imagining that the other students and professors are an infant class or a congregation. But I feel that angel teachers would meet the need in wiser ways than this. If deep, reverent interest were lacking in the study of a Bible lesson, the teacher might say, "Come with me," and he would lead his students to a class of children, busy with their master. They would see the wisdom of the angel teacher. They would see the intense delight of the children in learning from him, and would feel through the children new holiness in the sacred lesson which was being imparted. They would feel that they must help in teaching, and perhaps the angel would give them some small part to do. So, also, if there was lack of interest in learning about the Lord and His saving power. The teacher might say, "Come with me," and he would show them those overcome with despair, feeling the power of evil, and not knowing the Lord who can deliver from it. He would speak to the afflicted ones, or bid his pupils do so, and would let them see the power of the Lord's Word, and of a true knowledge of Him, to deliver from the hand of evil. So in the other world we may believe the teachers introduce their students into the love of use, and thus into the currents of heavenly life till they share that life themselves.

Could we do something like this in our teaching even here? If the students in the Theological School might feel around them the life of a strong active society of the church; if they could see the eager children of a Sunday-school and hear their questions and see how a wise teacher meets them, and could be permitted themselves to be helpful with the children; if they could have the same experience with those of older years engaged in doctrinal study, might not the affection of use be kindled? If they could be present at teachers' meet-

ings and see the practical preparation for their work of wise and earnest teachers; if they could attend public classes and hear the objections and the doubts which arise in the minds of strangers, and see how these are best removed; if they could be present sometimes at a funeral service to learn how Divine comfort may be brought to those who mourn; if they could feel the exalted sphere of public worship, and not simply be uplifted by it but make a study of it, and discover the secret of its power?

And might it not be helpful if the students were introduced into the more temporal affairs of an active church society, into its social life and its business; if they were to take part in young people's meetings, and make a study of the principles on which the various branches of a church society work harmoniously together and strengthen one another?

In some respects, and to some small extent, what I suggest is, I know, already done. The students, especially in their last year in school, are entrusted with some work; they teach some classes and are sent out to preach. But they go mostly to weak, forlorn little circles, where they learn something perhaps of the great need of spiritual help, but where they see little of wise ways of supplying help, and receive little inspiration. I remember very gratefully, visits which I was permitted to make from school to preach for small societies; and I remember especially the new impulse which it gave me in my work as I came home from such visits, deeply interested in real people and their needs. And with still deeper gratitude I remember my experience in the church at Newtonville during the years that I was a student in the school. The greater part of the time I was entrusted with the main charge of the Sunday-school, composed mostly of little children. The recollections of the Sunday visits, and especially of the Sunday-school, are the most helpful of the memories of my years in the school.

My apprenticeship has also been continued for eight more years; and if it is not out of place, I wish to express my gratitude for the precious privilege of these years with Mr. Giles. I cannot tell in words how kindly he has helped me

from his rich experience, directing me, yet wishing me to do my own work in my own way; how wisely he has advised me, how he has encouraged and supported me, how patiently he has borne with my shortcomings, how humbly he has invited suggestion, and consulted almost as if we were equals in age and experience. In this happy relation with one wise in so many practical ways, so earnest in his devotion to the church, so uniformly kind, I have been still more inspired by the love of our use as ministers.

It may not be possible for every student to serve an apprenticeship as assistant to an older minister; and there may be few pastors and few societies that could help a young minister so kindly, so patiently and generously as Mr. Giles and the Philadelphia Society have done; but it is my dream that all students of the Theological School should have something of such help from contact with the work of strong, live societies, and of active ministers, in order that the affection of truth may be conjoined with the affection of use; that truth may be implanted in use, so that the truths which they learn are truths of use. It would be a noble work for a strong society of the church to serve the Theological School in this way. I know there would be dangers and difficulties, arising in part from the inexperience of the students and from their small ability to be of real use. There would be need of great patience on the part of the societies and pastors with whom the students worked; but they would receive some real help in return, and association with those entering upon the minister's work might be peculiarly helpful to the society's young people.

As a step toward the fulfilment of this dream, I take the deepest interest in the formation of a society in Cambridge, and in the building of a church, and the establishment of regular worship and all church uses. And for the same reason I have felt a deep interest also in all that draws the students of our school at Cambridge into the active life of other live, strong societies in the neighborhood. When our school shall not only instruct its students but shall draw them into the inspiring sphere of worship and active church uses, and shall send them out, alive to the needs of the people, with earnest

desire to meet these needs, and with some practical experience in meeting them, it will give to the church stronger, more earnest, more helpful, and happier ministers.

Philadelphia, Pa. WM. L. WORCESTER.

A PRAYER.

'T IS not for me, as I do read
Thy will, dear Lord, by mighty thought
Or daring deed
To set the ways of wrong at naught.
To lead mankind is not for me,
Albeit, hadst thou so decreed,
E'en that might be.

But, surely, in a simpler wise,
Though not less manful, I may do
What in me lies:
To that which is I may be true;
Here, now, though it be commonplace,
I may to this low level rise
With cheerful grace.

This only, venture I to ask —
That my impatience Thou wilt lull.
The daily task
To noble minds cannot be dull;
To serve Thy plan each thing is meant:
Let me not wear the smothering mask
Of discontent.

But, rather, let me stand erect,
Knowing each man has part with God,
Each cause, effect;
And from the daises of Thy sod
Teach me to live my own life out,
And its sure blossoming to expect
Without a doubt.

— *Charles Henry Phelps.*

HOW TO THINK SPIRITUALLY OF GOD.*

CAN it be that there is any want of practical unity in our understanding of the doctrine of the church concerning the personality of God, and the Divine revelation which He has made in the Word, and in the writings of Emanuel Swedenborg whom He filled with His spirit to teach and publish the doctrines of the Word for His New Church? If there is any possibility of doubt about this, the facts should be brought to light, and considered reverently before God; for "if the foundations be destroyed, what can the righteous do?"

First, as to the true conception of the personality of God, and spiritual faith in Him, can there be any serious question that the following three propositions are true according to the uniform teaching of the writings of the church? namely:

1. That the true idea of God is that of a Divine Person, whose will is absolute and infinitely good, and whose understanding is absolutely and infinitely wise.

2. That to think of Him as love and wisdom abstracted from His Person is not to think of Him at all.

3. That to think of the love and wisdom, that proceed from Him as heat and light in the spiritual world, as being impersonal like the heat and light of the sun of this world, is to sink all thought in the grossest materialism.

If there is any doubt about these things we must go to the writings and seriously endeavor to settle for ourselves the first principle of New-Church faith; but I cannot believe that it is necessary. "The idea of God in heaven is the Lord," the writings teach; and that the idea of the Lord is the idea of a Man, is evident, for it is added "that the idea of God as a Man is engrafted from heaven in every nation." (Athanasian Creed, 6.)

Moreover that there may be no confusion as to the idea of

*The series of papers which the Rev. E. A. Beaman recently printed in *The Messenger*, under the harsh title "The New-Jerusalem God," were made the topic of a useful discussion at the Ministers' Conference, and the following remarks seemed to us worthy of being given to our readers. EDITOR.

person, we are taught that "a person is a man, and a Divine Person is God who is a Man." And that "this is revealed at this day for the sake of the New Church which is the New Jerusalem." (Athanasian Creed, 16.) "In a word all the angels of heaven think of the Lord as a Man, nor can they do otherwise, for if they were disposed to do so thought would cease, and they would fall from heaven." (Athanasian Creed, 20.) It is shown that the Ancient Church worshipped God as visible under a human form, and after citations from the Word it follows, "That the Word also is to be understood according to the letter when it says that God has a face, that He has eyes and ears, and that He has hands and feet" (Athanasian Creed, 21), which taken together with the teaching in D. L. W. 18, to the same effect, shows that spirituality of thought about God does not involve its abstraction from the idea of personality, whatever else it may involve. In fact, the unequivocal and uniform teaching of the writings is, that thought becomes spiritual only so far as it thinks about the person of the Lord, from His essence. His essence is in His Person; and when we think from His essence, that is, from the love and wisdom in Him, about His Person, we think spiritually of His Person. We cannot think of Him impersonally, spiritually or otherwise, for He is not impersonal in any wise.

This is the real teaching of the celebrated relation in A. R. 611, as any one may see by a close look. The boys said they had thought of the Lord that He was a person; and they were told that it was right to do so, but not to think from Person only, but from His essence about His Person. They were told, indeed, that thought of His Person mainly was not wrong in boys, while learning about Him, from Him; but when they had come to some idea of His essential character, they must think from that about His Person, without letting the mind wander from the idea of Person at any time.

If it is desired to teach that the Lord is "no respecter of persons," in the apostolic sense, let it be said that He is impartial, which is the truth, and carries with it the idea that He is a Person who loves and thinks about persons, without partiality or finite and faulty preference.

But "The New-Jerusalem God," that Mr. Beaman has been writing about, is a Sun, whose light and heat do not know the difference between man and man, and can do nothing with forms but fill and actuate them for what they are. On the contrary we are taught that while the Lord appears before the angels as a Sun from which heat and light proceed, still we are not permitted to have an idea of the life which God is, as of fire or heat or light, unless there be in it at the same time an idea of Divine love, which is Divine personal love, for God is perfect Man, in face and body like man, there being no difference as to form but as to essence. (Athanasian Creed, 27.) And indeed it is distinctly said that the abstract idea of love as of fire, and of wisdom as light is natural — that is, it sinks itself into nature and carries all thought with it into naturalism. "Let every one beware," the writings say, "of thinking that the Sun of the spiritual world is God Himself. God Himself is a Man." (D. L. W. 97.) He is a Divine Human Person who cares infinitely for all men, and for every man; and the heat and light of the spiritual Sun are Human, and Divinely Human, with the essence of His Personality in every ray of their going forth.

It follows, too, from this, the essence of love and wisdom in His Person, that every word of Revelation is personal from Him; and that the call and function of prophets and evangelists were special; and that the call and function of Swedenborg were special; and that the product of the Lord's preparation of them for their work and inspiration in it, is special; and that the product, both the Word and the doctrines, receive in men the pulse and inspiration of the activity of His love and wisdom, by which it becomes Divinely personal to them.

Under the true New-Jerusalem idea of God, as taught in the doctrine which the Lord has revealed for the New Jerusalem, such ideas as we have lately read of the evolution of revelation and of men under the warm but impersonal heat of an impersonal sun, could have no birth. And if I am right in supposing that such ideas find no favor in those who are instructed, the fact should be brought to light for the sake

of those who are uninstructed, or imperfectly established. For the doctrine of the church as I understand it, and all reason and experience as they appear to me, show this difference between the two views of the subjects: The one here presented gives man a God from whom to learn to think and live; the other makes man himself a finite God, thinking round among the various fodder of human opinion seeking something agreeable to his appetite. One helps man to heaven, because it came down from heaven; the other confuses and hinders his heavenly growth, and would utterly obstruct and destroy it, except for a merciful providence which leads men to live a life blessedly inconsistent with such notions, even while they think they hold them. Because the Lord personally regards every man differently from another, with an Infinite love for all, He takes care of the mistaken differently from the wise. And His appeal is to our unselfish personal love of our offspring in behalf of His own love in His gifts:

If ye then being evil know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him.

Chicago, Ill. L. P. Mercer.

The New Church has every motive to be an apostolic, an evangelistic church. It has rational truths with the Lord's authority in them. It is able to see them all included, enforced, and explained in the two essentials of the New Church, the two witnesses of prophecy — the acknowledgment of the Lord Jesus Christ as God and the divinity of His Humanity; and the acknowledgment of salvation by a life according to the precepts of the decalogue. This is the gospel of the New Church. These universals of the Christian religion, God in His Divine Humanity and the life of charity, are the two essentials of love and faith which involve and declare the purport of every doctrine of revelation! — *Rev. L. P. Mercer.*

MORMON DOCTRINE.

In order to know the fundamental law of the Salt Lake Community it is necessary to read a book called "The Doctrine and Covenants of the Church of Jesus Christ of Latter-Day Saints, containing the Revelations given to Joseph Smith, Junior, the Prophet, for the Building up of the Kingdom of God in the Last Days." The volume begins with seven short "Lectures on Faith," which are addresses delivered at Kirtland, Ohio, the first Mormon settlement. These lectures are not in any way strange except that they abound in hard questions such as:

How many noted characters lived from Noah to Abraham? What were their names? How many of these were cotemporary with Noah? How many with Abraham? What were their names?

It is also declared that some long passages from these lectures must be committed to memory. After the lectures come the "Covenants and Commandments" which use much of Scripture language but apply it to Mr. Smith. Of these there are one hundred and thirty-six sections of which a few extracts will be given to show that there were never more limited and temporary and personal "revelations" than these.

You have a gift to translate the plates and this is the first gift that I bestowed upon you, and I have commanded that you should pretend to no other gift, until my purpose is fulfilled in this; for I will grant unto you no other gift till it is finished.

Section seven is thus headed:

Revelation given to Joseph Smith, Junior, and Oliver Cowdery, in Harmony, Penn., April, 1829, when they desired to know whether John, the beloved disciple, tarried on earth. Translated from parchment written and hid up by himself.

The names which frequently occur are such as Hyrum Smith, Parley P. Pratt, Winthrop. Sweet, Lemon Copley, Zebedee Coltrin, Reynolds Cahoon, Selah J. Griffin, Simonds Rider, Shadrach Roundy, Burr Riggs, and so on, and it would

appear that the prophet did not fail to see that they lacked grandeur, for in his eighty-second revelation he changed them so that Navel Whitney became Ahashdah ; Sidney Rigdon, Pelagoram ; Smith himself, Gazelam ; and Martin Harris, Mathewson ; while Kirtland became "the land of Shinehah."

Many of these "revelations" called for action, as the following :

Hearken unto my word, my servants Sidney and Parley and Lemon, for behold, verily I say unto you, that I give unto you a commandment that you shall go and preach my gospel which ye have received, even as ye have received it, unto the Shakers.

In section sixty-six we read "Commit not adultery, a temptation with which thou hast been troubled," and this evil which is very apt to be found in such communities, appears to have led finally to the terrible section one hundred and thirty-two :

Verily, thus saith the Lord unto you, my servant Joseph, that inasmuch as you have inquired of my hand, to know and understand wherein I, the Lord, justified my servants Abraham, Isaac, and Jacob, as also Moses, David, and Solomon my servants, as touching the principle and doctrine of their having many wives and concubines,

Abraham received all things whatsoever he received by revelation and commandment, by my word, saith the Lord ;

Go ye therefore and do the works of Abraham ; enter ye into my law and ye shall be saved. And let mine handmaid, Emma Smith, your wife, receive all those that have been given unto my servant Joseph.

It can scarcely be thought strange that when Smith had promulgated this doctrine he was put into jail and there shot to death by a mob according to the violent law of the West, fifty years ago.

When reading these pages, many of them so puerile and showing a complete mastery of evil spirits over the "prophet," I was reminded of what is said about one form of profanation in D. P. 231 :

The third kind of profanation is by those who apply the literal sense of the Word to confirming evil loves and false principles.

There is a body of people calling themselves Latter-Day Saints who do not accept polygamy, but it is not plain how they can accept a part and deny a part of Smith's writings, unless they hold that he never wrote what is in this volume officially ascribed to him by Orson Pratt and Brigham Young.

Cambridge, Mass. THEODORE F. WRIGHT.

GENESIS I. — I believe the record to be a Divine record. I believe not only the first verse to be true, but each verse to be worthy of its place in the Bible. I would not separate this first verse from its pronounced theism, and call the next an adapted fable, meaning thereby that it is little worth studying and interpreting; for I find no evidence of this in the chapter itself, which has God's approbation stamped on each day's work, nor in the events announced when viewed with the aid of modern science. If the narrative must be regarded as one of several documents that were compiled to make up the early portion of the Bible, as some Biblical scholars hold, I would still claim for it a place among the earliest and most extraordinary of historical records, and none the less Divine, none the less worthy of study. . . . The degree of accordance between science and the Bible which has been made out should satisfy us of the Divine origin both of nature and the Bible. If one in origin, they should be in essential harmony, and not apart in "cosmognic ideas," and so they proved to be. The events of creation recorded in Genesis were known only to the Creator; and the stately review of the ages making the introduction to the Bible stands there as the impress of the Divine hand on the first leaf of the sacred book. The leaf carries the history, in sublime announcements, onward to man; and then, man in his relations to his Maker, man's duty and destiny become the absorbing themes. Nature has her words of hope. For if myriads of ages were used in perfecting a single sphere in space, and fitting it for its final purpose, and countless tribes of animals lived and died before the series reached a living soul, man has reason to believe that this noblest form of life, whose likeness to the Eternal One is such that he is able to interpret and utilize His laws, and find delight in the beauty and wisdom of His works, will not, after a few short hours, be blotted out forever. But the sure word of prophecy is given him in the sacred book, which came as a sequel to the volume of nature to be man's special guide to life and immortality. — *Prof. J. D. Dana.*

DOCTRINAL STUDIES.

FIRST NOTES ON THE SCRIPTURES.

When Swedenborg was writing his first interpretation of Exodus xx. the word *caute*, "cautiously," several times appeared, of which some examples are given:

There are very many representations and such as promote faith. Much may be said of them. How speech arises from such representations it is not yet permitted to tell [for they are to be spoken of with caution, if anything with the Divine approval be said]. (Adv. iii. 509.)

To one familiar with the chapter in "Heaven and Hell" on representatives, this first mention is most valuable as indicating how slowly they were brought into use with our author. He goes on:

Higher representations are various, subjects are expressed by the figures of created things almost everywhere as in the Word of God. Something can be said about them if permitted [cautiously if permitted]. (510.)

Inmost representations and what they effect in the mind of man and in his life cannot be expressed here [if it be permitted to say something cautiously with the approval of God the Messiah, then let it be done]. (511.)

After enlarging somewhat upon the command not to kill and explaining that to consent to crime when one has power to prevent it is to be guilty of it, we find this note:

See if this is to be inserted, whether it will be of any use in the explanation of this command, if not, then it is to be stricken out. (614.)

The whole explanation of the Decalogue which is given here is of the utmost practical importance, though of course the treatment of it in the "True Christian Religion" is more complete. Mention is made of the Lord's Prayer as an important means of illumination:

The influx of the understanding of things into words when a prayer like the Lord's Prayer is uttered from memory can be told, how it comes from on high and flows in, now more fully, now less so, according to the state of one's mind, which I clearly and sensibly perceived when I repeated that prayer; as on this day, May sixteenth, 1746, at which he who spake with me wondered and rejoiced. (681.)

He speaks of the fear which Israel felt before the mount and adds:

This fear is described from my experience; if others have such fear when in a similar state of speaking with the spirits of God the Messiah and with so many other spirits, I do not yet know. (708.)

Advancing he comes to Exodus xxi. 1–11, but says, after setting this down as a title, "see these things explained again." He treats very briefly of the marriage laws and says:

What these mean in the church and kingdom of God the Messiah is not yet plain; elsewhere, with the Divine approval, it may be plain, when slavery, captivity, the church, heavenly marriage, and the kingdom of God are treated of. (788.)

Having finished this first treatment of Exodus xxi. 1 to 11, he says *Iterum*, "Again, Exodus xxi. 1 to 11," and goes over the passage a second time more fully. The first time that he passed the eighth verse he said:

It involves the church of God that it should not be given up to a strange religion, for reasons which I cannot present here on account of obscurity of understanding, for I am strongly constrained so that I cannot amplify the thought, because as it seems to me I should be delivered from the servitude of those who are not good and who wish to rule me. (810, 811.)

It is important to observe that when he comes near to this passage again, a like account is given:

It is a state of servitude to see and know the best end but not to be affected by it, or to wish to be affected but to be unable. This was my state when these things were written, for I could in no way be liberated as yet from the spirits who wished to compel me to write, wherefore they brought on obscurity when I wished to comprehend these things, and so another purpose of serving the

public and of being intent upon uses, was excited. This state was felt when I could write clearly nothing but what was quietly dictated to me, yet I did not know with certainty whether it was true and good or the reverse. I learned that truths were mixed with falsities. (866.)

A little later he said "but I do not yet know these things well; with the Divine approval they may be better explained." (876.) The law of compensation (*jus talionis*) is brought out under Exodus xxii. 20:

As is the correspondence of spiritual and natural things so is the correspondence of judgments, that is, of effects resulting, namely, rewards and punishments. In spiritual matters this is called the law of compensation, for so far as one loves he is loved and has his reward flowing from the love, for so he becomes; and so far as he hates he is punished by hatred, and so on. (1022.)

Of course important subjects are constantly suggested on which he might by this time write at great length, but he restrains himself, only putting in a line of reminder to himself, as when he says, "These things can be more fully explained by the Divine mercy, but whether there will be room I do not yet know." (1203.) At the first mention of Joshua we read:

What Joshua represents is not yet plain to me; it will be plain later by the Divine approval. (1235.)

This shows that he knew from the experience of more than a year that he was sooner or later enabled to know a fact which might at first be wholly concealed.

An additional date is now given:

On the eighth day of June, 1746, profane words were uttered to me about evening, and at night when in sleep, also wicked words which I wish not to consider. (1250.)

A most important experience is told a little later when the subject is God dwelling in the tabernacle, Exodus xxv.:

This presence, by the Divine mercy, it has been permitted me to experience, in London on the street, and at home in a church in Stockholm. It is an inmost affection which can never be described,

and if many words were used they would not suffice. Moreover there are other presences which manifest themselves by peace, happiness, and the interior feeling which I have often experienced during two years, which cannot be described, for it is a manifest feeling of happiness. (1262, 1263.)

A word about color is now to be found:

Hyacinthine is a blue color, also called sky-blue, as is the sky when clear with some white clouds. Thus it represents the clearness of the intellectual mind, in which truths shine forth. Therefore that color of hyacinth or sky-blue is loved by the celestials, as I have learned by experience, and I know that they highly value that color. They do not so value the color green, except so far as it partakes of blue. (1287, 1288.)

When the details of the tabernacle are taken up some difficulty is felt, and he makes the note:

See other translators and the Hebrew text before like things are inserted. (1442.)

Numbers are perhaps the most difficult subject to him, for he says in "Arcana," 5291, that the ground of their correspondence is still hid, and here we find him saying simply:

Whether the number ten involves something special except that it is one-fourth of forty, I do not yet know. (1492.)

There is a remarkable statement as to heavenly speech which may close this portion:

I can testify of this speech that it was heard by me when nearly awake and then seemed intelligible, but when recalled was inexpressible. But of this I cannot speak so that it will be comprehended by the intellect, for it is above its sphere, and what is above that is not understood. (1660.)

"MAN acquires faith by going to the Lord, learning truths from the Word, and living according to them. . . . Truths abstracted from deeds are of the thought only, which, if they do not become of the will also, are only in the entrance to the man, and so are not inwardly in him."— T. C. R. 343–347.

BOOK NOTICES.

JUST BEYOND THE THRESHOLD. By LOUIS FIGUIER. Translated by ABBY L. ALGER. Boston: Roberts Brothers. 1893. pp. 321. $1.25.

THIS is a sequel to the popular book, "The Tomorrow of Death," and is likely to be quite as popular. Vivacity, audacity, and sincerity pervade it. The author cannot write a dull word. His style is condensed and intensified. At once he tells his reader what he believes, namely:

> When man dies, he becomes, like the worm which gives birth to the larva, a senseless, cold, and motionless being. His material elements are slowly dissociated, and are lost in the air, the earth, or the water. But while his material elements are dissolved, the soul, which is immaterial, escapes from that body deprived of life. The human corpse sets free the indestructible soul which is to animate and compose the new being which the Christian religion has named the angel.

Thus he treats of death as having no terrors, and he condemns pictorial representations of it which inspire horror. He rejects purgatory, saying:

> It is merely a matter of money. Christian councils invented purgatory only with a view to having the souls of those detained there bought off at a high price. It is useless to dwell on it.

He makes a magnificent argument against the resurrection of the flesh and charges Christianity with teaching a long-deferred judgment. He scouts the idea of a literal understanding of the prophecies of the last day. "If the stars fall from heaven, where are they to go?" He insists that the personality is preserved intact.

Figuier's course is thus one in which we largely sympathize, but he stops short of his true goal. His heaven is merely interplanetary space. Comets are groups of souls falling at last into the sun. He has no conception of the true spiritual world. He is wonderfully clear as far as he can see, and then he fails utterly. The trouble is that he knows Christianity only as it is in France. It is remarkable that he knows nothing of Swedenborg, for he seems to know all others, and to be a shrewd critic of them. Very right-minded naturally, he only lacks the enlightenment of the Scrip-

tures rationally and spiritually interpreted. Is he too old to learn from our French brethren just what he so much needs to know?

The Nations around Israel. By A. Keary. London: Macmillan & Co. 1893. pp. 331. $1.25.

Miss Keary is well known as an interesting and careful historical writer for popular reading. Not an original student, she performs an important work in putting into attractive and intelligible form the results of the researches of others. In this volume she has pursued the interesting plan of introducing her reader to the neighbors of Israel; and this she has not done in an abstract way, but by taking her reader through stirring Bible scenes. It is noticeable that these seem to increase in intensity as she goes. She begins with the home of Abram in Ur of the Chaldees:

> The city, of grey, unburnt brick, shaded by rows of tall palm trees, and enclosed within high battlemented walls, would look pleasant and cool rising up from the sunny waters and the busy harbor. The poorer houses were probably little better than such rude constructions of reeds, woven together and plastered over with bitumen, as the Arabs who live in the marsh lands near Mugheir construct for themselves at the present day; but there would be many more imposing edifices, buildings of two and even three stories high, for the most part of unburnt brick, with flat roofs, the dull monotony of gray wall broken here and there by layers of dark blue and red bricks, let in in alternate bands, or by the interposition of dark polished reeds between the clay bricks that had the effect of courses of black marble. The interior of the houses must have been somewhat dark and dull, for the walls were immeasurably thick and the rooms small, and lighted only by windows close to the roof; but the Chaldeans were always a people who loved to live in the open air, and probably spent their time when not engaged in occupations, on the roofs of their houses, protected by awnings.

Thus putting the reader in possession of scene after scene she gently leads him with Abram to Canaan, and then to Egypt, and then to Tyre and Sidon, and then to Nineveh and to Babylon, with the intense scene of that city's destruction adequately pictured.

Now and then she seems to err, as when she says that the hornet to be sent before Israel to drive out the old tribes was the King of Egypt, because the hieroglyphic sign of one was a hornet; and she goes so far as to tell when the visit of Jonah to Nineveh took place, but she is almost always open to no criticism, and deserving of the highest praise as a faithful, sympathetic writer.

Ernest Renan. By Sir E. Grant Duff. London: Macmillan & Co. 1893. pp. 320. $1.50.

We have often thought that the most friendly biographer, even

if he borders on the admirer, is the most useful to those who would find out the charm of a great man. "The Right Honorable Sir Mountstuart E. Grant Duff, G. C. S. I., F. R. S.," as he puts himself before his readers, is evidently a man now in advanced years, who has had much pleasure from Renan's Society and letters. He here gives a good account of him — his Catholic parentage and education; his questioning mind which took him out of the Catholic Church at twenty-two; and his great literary ability which constantly supplied his English friend with fresh proofs of his wisdom. One cannot read here without seeing that Renan had great descriptive power combined with a certain lack of thorough judgment. Casting aside the Catholic dogmas which he had once taken for granted, he quickly transferred his faith to the critical school, without distinguishing in either case the good from the bad. Thus to many he seemed valiant, and to many others he seemed presumptuous; to some he was a prophet, to others a charlatan. He meant to study, he knew Hebrew, and had sojourned in Palestine, but he often uttered unformed opinions and contradicted himself.

To such a man, in such a country as France, there must be a constant irritation produced by popular superstitions nourished by priestcraft, and it is not strange that Renan should take delight in giving people shocks. He is called here "a soul naturally Christian." Perhaps he was religious rather than a Christian, and a very ardent devotee of natural as distinct from revealed religion.

His style may perhaps be gathered from a passage, harmed in translation, from the preface to the thirteenth edition of his "Life of Jesus":

> To vindicate myself one by one from all the accusations to which I have been subjected would compel me to enlarge my book. It would also compel me to tell the good words which have been said. It would compel me to a religious controversy which I refuse absolutely. It would compel me to speak of myself, which I shall never do. I write to present my ideas to those who seek truth. As to those who need in the interest of their faith that I be ignorant, false, or malicious, I make no effort to change their opinions. If that opinion is necessary to the comfort of some pious people, I should have scruples about undeceiving them.

This is not wholly kind, but it saved controversy, to be sure, and left him free to pursue his studies.

THE TELL AMARNA TABLETS. By C. R. CONDER, R. E. London: Palestine Exploration Fund. 1893. pp. 212. $1.00.

MAJOR CONDER has here done a work of which the announcement is as follows:

This collection of 320 cuneiform tablets, written to Amenophis III. and Amenophis IV., by kings of Babylon, Assyria, Armenia, Asia Minor, Syria, and Palestine is the most important historical discovery ever made in the East. The tablets date about 1480 B. C. — the time of the Hebrew conquest of Palestine by Joshua, according to the Hebrew and Vulgate versions of the Old Testament. The letters refer to the wars of the Amorites and Hittites, and to royal alliances between the kings of Egypt, Babylon, and Armenia. They cast a wonderful light on the history and civilization of Palestine in this early age, and include the names of one hundred and thirty towns in Syria and the Holy Land. The Abiri, who are mentioned only in letters from Jerusalem, Major Conder regards as being the Hebrews themselves. They are said to have come from Mount Seir (Edom), and to have conquered all the country of Judah from the petty Canaanite kings, at a time when the Egyptian garrisons had been withdrawn. The language of the letters is Aramaic, and very like Assyrian; but two of them are in the Hittite language which is not Semitic, and which Major Conder believes to be clearly a Mongol dialect, as he has shown in the Journal of the Royal Asiatic Society for October, 1892.

Major Conder has divided the book into Introduction, Hittite Invasion of Damascus, The Amorite Treachery, War in Phoenicia, Northern Palestine, Southern Palestine, and an Appendix as to the date of the Exodus. He has to deal of course sometimes with a broken or damaged tablet, but then he gives what he can. Several maps illustrate situations described in the letters. The one tablet found at Lachish he gives in fac-simile and reads it in full, as an appeal for aid from Zunriki, the king of Lachish, when threatened with an invasion from Hebron.

These translations will be taken cautiously by scholars, but they cannot be wholly erroneous, and after all allowance is made for mistake from various causes, they are a fund of information constituting a new and most promising chapter of ancient history.

PHILLIPS BROOKS IN BOSTON. By M. C. AYRES. Boston: George H. Ellis. 1893. 119 pp. 50 cents.

THE writer of these pages is editor of the *Advertiser*, and has reprinted his editorials for some five years with an introduction furnished by President W. J. Tucker. The day for these little defences and eulogies seems to have passed, but they remind us of interesting seasons.

THEOSOPHY OR PSYCHOLOGICAL RELIGION. By F. MAX MULLER. London: Longmans, Green, & Co. 1893. pp. 585. $2.00.

UNDER this rather heavy title, Professor Müller has printed the Gifford Lectures delivered before the University of Glasgow in 1892. He is always instructive and always remarkably free from bias. Indeed his learning is so great, and the materials under his hand so numerous, that the logical thread of his fifteen lectures is sometimes obscure. His subjects were "Introduction on the Historical Study of Religion," "Value of Sacred Books," "Relationship of Ancient Religions and Philosophies," "Psychological as related to Physical and Anthropological Religion," "Journey of the Soul after Death," "Eschatology of the Avesta," "Eschatology of Plato," "True Immortality," "Vedanta-Philosophy," "Two Schools of the Vedanta," "Suficism," "The Logos," "Alexandrian Christianity," "Latin Christianity," and "Christian Theosophy." His general purpose is to show that there is genuine religion among the gentiles and that their systems prepared the way for Christianity, their highest aim being realized and perfected in the Christian conception of the Logos. He does not deny the value of Scholasticism, but he says by way of self-defence:

> When we have learned to recognize in history the realization of a rational purpose, when we have learned to look upon it as in the truest sense of the word a Divine drama, the plot revealed in it ought to assume in the eyes of the philosopher a value far beyond the speculations of even the most learned and logical theologians.

He admits, however, that Hegel's unsuccessful attempt to construct the evolution of religion did such violence to facts that men must be cautious in undertaking anything of the kind again, yet he claims to see in a general way a development.

His opinion of Christianity is clearly given:

> Nowhere has the invisible God been further removed from the visible world than in the ancient Jewish religion, and nowhere have the two been so closely drawn together again and made one as by that fundamental doctrine of Christianity, the Divine sonship of man.

We suppose that few go as far as he does in respect to the influence which Hindoo thought exercised upon Christian doctrine, but he suggests a connection of India with Alexandria through Plato which is striking and will bear careful examination. It seems a strain though to find the name, "I am that I am," in the twentieth name of Ahura Mazda, when even the translation of it is in doubt.

THE NEW CHURCH.

CRITICISM.

The remark was lately made that we are or had been an exceedingly critical people. It must be confessed that this was the impression which we received when we came among those who were of the New Church. They did not appear to be a fault finding people but they were in the way of reading the books which were published among them with great care, and of skilfully detecting the least inaccuracy of doctrinal statement. Perhaps in an especial degree this trait manifested itself in regard to the periodicals, which were frequently the means of stirring up discussions on minute points. Possibly some gave themselves unusual freedom in criticism without being unusually ready to receive it in return, and this oversight may have caused some irritation. The amount of this criticism seemed to be due to the perfect standard which had been furnished us. We had the measuring line in hand. We could not read anything without applying it. The production of a man who did not in any way use the name of the New Church went comparatively free of close judgment ; but, let one write anything in our periodicals, and a hundred eyes would carefully scan every word to see if error had been made. This was true in a marked degree of what the ministers wrote or said. There were many who, if they detected a loose or inaccurate statement, did not rest till they had sent a little correction. If the original writer did not receive the correction gratefully we had an unprofitable discussion. Certain names which we will not utter came to be associated in our minds with dissatisfaction on various grounds, and with unvaried and wearisome utterances of it.

At the present time there is more latitude. Perhaps there is too much latitude. The periodicals print more freely articles which represent only a part of our people or even sometimes only the writer. They do not welcome mere critical replies, but ask for impersonal discussion. Our writers seem to us no more accurate, but they receive less criticism. We are becoming more generous toward others. We have more confidence in the good purpose of

others. We are not so timid as to the effects of a slip by any one. We can bear without complaint the approach of new forms of mind. In other words we are less provincial ; the West is not so far from the East, and there are no longer peculiarly Eastern or Western or Northern or Southern "notions," as they were called.

We say this in spite of the critical storm which burst over the last Convention on its last day, and which showed very great dissatisfaction with some matters. We justify that outbreak as of importance and indicative of a general feeling calling for adequate remedy. It is not unlikely that such lively but not painful discussions will always be known to our people, but they must have just cause or they will not receive attention.

It should be the effort of each one to be careful as to the criticisms which he utters, that they be not unnecessarily sharp, that they look only to good, and that the personal element be removed from them as far as possible, so that the good purpose will be seen and no sense of injustice or of proud censoriousness will be felt.

ISOLATED RECEIVERS.

When our Convention shall come to see the need of attending to the large class embraced under this peculiar title, it will be able to learn much from the English work done by Messrs. Speirs, Gardiner, and Rabone as a Committee of Conference. Already over eight hundred people are enrolled there. An extract from the circular letter of 1893 will show in part what is done :

(10.) In furtherance of its objects the Committee shall have full power to establish New-Church Lending Libraries, to conduct a plan of Home Reading for the promotion of a systematic study of the Writings of the Church, and to initiate any movement in which the Isolated Receivers may be able to coöperate with the Committee or with any of the existing organizations of the Church.

The matters referred to in this rule are of the highest importance to the work in which the Committee is engaged. The Lending Libraries, which are already in the hands of Isolated Receivers who expressed their willingness to utilize them, are accomplishing such good work, that the Committee would strongly recommend this as one of the most useful modes of aiding in the dissemination of our doctrines. The Committee will be glad to receive applications from others who may feel encouraged by the success which has attended those who have already tried it, to take the same step.

As regards the Home Reading Union, this has acquired such prominence for itself, and is now so well known, that it is almost unnecessary to do more than enclose a copy of the Reading Course for the coming year, which we recommend to your careful perusal. The large number of readers who have availed themselves of the privileges which membership of this Union confers, testifies to its value

and importance; but the Committee is anxious that this interest should be well sustained, that all the old members should continue, and that others also should manifest their interest by joining the Union for 1893.

REV. JAMES REED'S ANNIVERSARY.

A NEAT pamphlet issued from our office contains an account of the celebration by the Boston Society of the twenty-fifth anniversary of the installation of the Rev. James Reed as its pastor, Jan. 5, 1868. The account contains the address of the Rev. John Worcester, which is full of valuable reminiscence, and the remarks of Messrs. Warren, C. M. Reed, Pettee, Smyth, and others who presented their congratulations. There is also an excellent portrait of Mr. Reed and pictures of the silver pieces with which he and his estimable wife were presented by their affectionate parishioners. Mr. Reed's reply was very happy and contained this important thought:

We should not be true to our professions as New-Church men and women, if we were satisfied with the results already achieved, and did not look forward to still greater ones in the time to come. Occasions like that which we are now enjoying can do little good, unless they lead us to gird on our strength for the accomplishment of new and better things in whatever channels Divine Providence shall open before us. Let us not fail to remember this, as we enter on the work of the next quarter of a century.

ARE WE UNFAIR?

THE Boston *Transcript*, which is Episcopalian in its point of view, generally gives full and friendly notices of our magazine, but lately it fell into a tone of personal complaint, saying:

The department of "The Religious World" quotes approvingly a Unitarian attack on the position of the Episcopal church; but this is no new thing with this magazine, whose editor appears to have a special feeling against the Anglican body, and admits considerable of attack upon it in his pages, thereby weakening, at least to some extent, the good which the publication can do in helping to make all things new.

We have examined the passage in question, but we cannot find that it contains an attack, much less that we have shown ourselves as hostile to any denomination. It seems to us that this critic must be suffering from a certain sensitiveness which Episcopalians generally do not feel. We would assure him and our readers generally, that we have never thought of using our department, "The Religious World," as a means of distressing him or any one, but simply as an epitome of the spirit of the religious press.

OUR MISSION TO ART.

FOR the Congress at Chicago Professor Scocia was invited to furnish a paper on "The Mission of the New Church to Art." He acted promptly and, as he could not come over from Italy to deliver it, he sent it in print in a neat pamphlet. He has limited himself to the subject of beauty and its delineation, making a very suggestive and useful essay with frequent references to the doctrines.

THE REV. WM. B. HAYDEN.

THE removal to the higher life of this venerable and beloved minister took place in a manner so painless that it seemed in a marked degree to correspond with his peaceful life. The fact that since the decease of his cherished wife, he had been able to go and come among his dear friends of many years and had nearly no period of enforced inactivity, was quite in keeping with his form of mind which was active but peaceful, fond of occupation, yet given to contemplation.

After he had completed the very interesting memoir of his wife, which our readers have enjoyed, we requested him to prepare a sketch of his own life, and he consented to do so. We hope to learn that this was done, for what he said of himself in the former sketch was too brief to suit his friends' desires, and the demands of the organization in which he had rendered an unusual service. He was a student who kept close to the general thought of the world, and a writer of singular lucidity. In all his ministry he had never uttered a word which would cause any one a pang, and his presence in meetings of any kind was always an element of peace and hope. Certainly his monument might contain the saying from the Egyptian Book of the Dead:

I have made no man weep.

AN APPROVED ARTICLE.

THE paper on "Privilege or Service" which was printed by Rev. James E. Mills in our issue for February last has been reprinted in the *San Francisco Star*, and has called out several approving comments from the editor and others. There is an evident recognition of the truth that men are not brought into the world to seek their own gain, but to serve others in love and fidelity to principle.

THE RELIGIOUS WORLD.

*** The following account, taken from the *Journal of Hygiene*, will show what it is to be willingly possessed by another:

My acquaintance with mesmerism (hypnotism) began when I was a young man, or about twenty-five years of age. Possessing a sensitive organization, and an interest in the supernatural, when the opportunity to investigate the phenomena of mesmeric control was presented, I set apart a proportion of my time to its study.

I had a good constitution, and was healthy.

I chose for an operator a gentleman of moderate education, good habits, and a scientific bent of mind. He was a few years my senior. I had perfect confidence in his integrity. He possessed great muscular power and strong will and great "magnetic" force.

Our experiments continued for several months, with the results here recorded:

1. Perfect control, during experiments, of mind and body involving, like Coleridge's "Love,"

> All thought, all passions, all delights,
> Whatever stirs this mortal frame.

2. He could cause my eyes to close, and to remain closed, while we were separated by the width of a street, his desire being expressed by the signal, stamping once upon the sidewalk.

3. Producing any emotion desired in my mind with such force that I gave a physical exhibition of it with fervor and expression.

4. Placing me in positions of difficulty, imaginative with him, in which energy and skill seemed requisite on my part to control myself, my imaginary horses, etc., the whole scene with me being subjective, but seemingly realistic. In these experiments, my own imagination depicted, under his dictation, all the circumstances and details of the adventure through which I was then passing, even to the number and color of the animals, the danger to which they exposed me, and the power in my own reason and strength to overcome whatever difficulty I encountered. In all these trials I believe I acted naturally and intelligently, quite as much so as if I had been undergoing actual adventures. I know that whatever set of muscles I most exercised in averting imaginary danger were sore for two or three days afterward.

5. Simulation of disease in my head, body, or limbs when I was perfectly well; making my head ache severely; then by a word, transferring the pain to some other portion of my system, or dispelling it in a breath.

6. Presenting me with a glass of water, calling it coffee, tea, wine, or other beverage, which to my taste seemed whatever he was pleased to name it.

7. Removing all sense of my own identity, causing me to totally forget my own name and social position, and investing me with the name and personality of an-

other and leading me to do whatever the individual thus presented might have done.

*** *Zion's Herald* says of the restoration of Dr. McGlynn, the priest who defied the Pope:

For five years Father McGlynn has been an excommunicate from the Roman Catholic Church. His ardent espousal and advocacy of the views of Henry George and of the latter's candidacy for the mayoralty of New York, drew the attention of his ecclesiastical superior, Archbishop Corrigan, who forbade him, finally, to make political speeches. The priest resented this inhibition, but complied with it in a measure; he continued, however, to support, actively Mr. George's opinions and ambitions, and the Archbishop accordingly removed him from tbe pastoral charge of St. Stephen's Church, and suspended him from the priesthood. On being subsequently summoned to Rome, Father McGlynn refused to go, and was therefore excommunicated. He continued to address the Anti-Poverty Society, and criticised publicly, with great severity and harshness, the church which had cast him out; he did not even spare the Pope. His contumacy was so obstinate and insulting that no reconciliation appeared possible. But since the arrival of Monsignor Satolli, the papal legate, in this country, there have been rumors of overtures tending to pave the way to the return of Father McGlynn to the church. These rumors were well founded. No one knows what concessions were required of Father McGlynn, but whatever they were, they were given and accepted; and he has been pronounced free from ecclesiastical censure, and restored to the exercise of priestly functions. His old parishoners have not ceased to esteem and love him, and they may succeed in having him restored as their spiritual guide. Says the *New-York Tribune:* "The McGlynn incident, coming as it does so closely after the triumph of Father Corrigan, of Hoboken, means that American Roman Catholicism is adjusting itself to the free institutions of the country. There is no doubt that the mission of Monsignor Satolli is to hasten this process of adjustment."

*** Wise words about heresy have been uttered recently by the *Evangelist* (Presbyterian):

The one way to try a "heretic" from the old way, is to give him time to prove his discovery of a new one. The age of denunciation and of excision has gone forever. The doctrine of this age is, "Prove all things," holding fast that which stands the trial. When Christian scholars of our own household tell us that they are with us and will not leave us, have no wish nor purpose to part company, who is it that presumes to break fellowship? What assurance have we now, at this stage of the question, that a charge of heresy, even if sustained by votes of men, will not be overthrown by ultimate facts, by simple trial? Who shall charge his brother with disloyalty to God's Word, when his brother affirms his loyalty and asks only that he have liberty to prove it by time and trial? The whole matter is here in a nut-shell. Up there on the heights of their scholarly faith, they say, "Here is a better way!" "Prove it," we say. Show the world that you are a friend of God, and are helping men better to know Him, and we shall be content. The sin of heresy trial is this haste to reach a verdict. There is no court on earth

which can rightly adjudge such cases within the walls of any council chamber. The field of battle is the world of man; the hours of debate are the years of our work to save men from the evil of unbelief, from the sin of forgetting God!

The Standard, of Cincinnati, has also said:

The word heresy could not rightly be used in a case where a man is only charged with teaching contrary to the standards of the church of which he is a member, except on the assumption that the standards of that church are the standard and limit of a sound Christianity. In the case of the Roman Catholic Church, which assumes this, it is consistent usage to call all Protestants heretics. But the very essence of Protestantism is to deny that any body of believers, since the Apostles, has a right to make such a claim for its own denominational standards; and no Protestant denomination will deliberately and expressly make such a claim. "Expressly," we say; but it might be well to inquire whether it is not *tacitly* made when any church puts a man on trial under such standards, making them the test of the question whether he shall or shall not be allowed to remain in its fellowship, especially when, if the defendant were in another denomination and teaching the same doctrine, he would be fully recognized as holding a sufficiently sound Christianity to entitle him to a full and cordial fellowship in all imaginable Christian work and worship, and to have it freely granted that he is only exercising a legitimate Christian liberty of difference on the point in question.

*** Mr. W. M. F. Rounds, director of the Burnham Industrial Farms, took this way to tell his boys about the Lord's Redemption

I saw in my dream, a hollow place in the mountains, like a valley, and al. around it were high, steep, and rocky hills, which were exceedingly hard to climb. Running through the valley was a small stream of clear water. There were people in the valley working, and very often one of them would leave his or her work, and start to climb up this steep mountain. They would get a little way up, when one would have to rest, another would faint, and every one would at last fall down again to the fertile plain below. Some would even get half way to the top, or even three-fourths of the way, but they would all fall again, bruised, and careworn, and bleeding, to the people below in the valley, who would minister to their wants and bruises and heal them. And then they would try again to reach the top, but were not successful in their attempts.

And in my dream I looked down in the valley among the working people; and behold I saw One walking among them who shone like the daylight and His countenance was beautiful to look upon. And I saw one put forth his hand to Him, and He would gently take it in His own palm, for He was the guide over the rocky and high mountains through the dangerous places. And when He took their hand in His, He would walk in the narrow paths; and soon, very soon, the still trying ones would at last, through His strength, reach the top, and there they would see the beautiful green country beyond, which they had so tried to see. Then He would descend, and another would put forth his hand and be helped in the same way, and would go to this beautiful place beyond the mountains, where the other tried ones had gone before into everlasting life.

*** BISHOP VINCENT is a man of prophetic mind, and he wisely said at Chicago for the religious press :

The coming age is to be an age of religious journalism. The public is ready to support it; but the public demands that it shall be sustained and prosecuted with enterprise, wisdom, the highest literary taste, and the most thorough ethical quality; that scholarship, mechanical completeness, high art, so well employed in secular journalism, must come to the support of religious and spiritual endeavor in the same lines.

The journalism of the coming age must be more and more free from partisan and sectarian acrimony and narrowness. It must be dignified and gracious, and replete with charity. It must discuss the questions of the age, which are chiefly social questions, and they are to be discussed by the religious press from the standpoint of the Nazarene. The philosophy of the Mount of Beatitudes is to be the philosophy of the Christian newspaper. The "classes" are to be addressed and, as need requires, to be rebuked, even though they threaten to "stop the paper," and to the "masses" likewise are to come from the press plain words, words of love, of love that may hurt, but that hurts to heal.

The religious journalism of the future must be positive and brave. We need today plain speech, and yet in our age there is a strong temptation to cater to popular opinion. It is the business of the religious press to make public opinion.

*** DR. BARROWS thus summarizes the subjects to be taken up by the Congress of Religions at Chicago :

The programme of the Parliament has been elaborated with much care and with the criticism of nearly a hundred experts in science, philosophy, ethics, and divinity. President Harper of Chicago University does not hesitate to pronounce it "magnificent." It covers such general themes as God, Man, Religion as the Expression of Man's Relations to God, Systems of Religion, The Sacred Books of the World, The Universal Sense of Sin, The Incarnation Idea, Different Schemes for the Restoration of Fallen or Faulty Man, The Religious Leaders of Mankind, Religion in its Relations to Science, Art, and Letters, Religion and Morals, Religion and the Family, Religion and Woman, Religion and the Poor, the Erring, and the Criminal, Religion and Civil Society, The Fraternity of Peoples, The Religious Mission of the English-speaking Nations, The Present Outlook of Religion, The World's Religious Debt to Asia, Europe, and America, The Religious Reunion of Christendom, The Religious Union of the Whole Human Family, The Elements of a Perfect Religion, The Characteristics of the Ultimate Religion.

*** THE *Independent*, which hopes for organic union of the churches, has received an encouraging letter from Canada :

I have recently had a private conversation with the leader of the Anglican High Church party in this city, which indicates at least an unbending on the part of many. In brief Dr. —— practically said : Agree to the Church of the future, preserve in some way the historic continuity of the visible Church, which is all we mean by the historic episcopate, and we will raise no question as to the validity of

ordination in the Churches uniting. Reminded that such a concession cut the ground from under the Apostolic Succession theory and made the ecclesia the fount of authority, he replied: "*Ubi spiritus, ibi ecclesia.* Conserve the visible continuity of the Church and for the sake of unity we would put aside opinions." How far such a spirit might prevail in more public assemblies I cannot say; but the concession from my friend, in which he says he is not alone, is a sign of the times.

*** THE usefulness of women in the mission field has long been recognized, but it is a new thought that they are to excel in discovering ancient manuscripts in the Eastern monasteries. The *Independent* says:

Among the facts which we have not given in reference to the discovery of the Syriac palimpsest of the Gospels by Mrs. Lewis, we may mention that in the hymn of the angels the reading is "good will to men," and not "to men of good will." Mrs. Lewis made a complete catalogue of all Syriac manuscripts in the library, numbering about two hundred and seventy-six, and Mrs. Gibson, her sister, made an equally complete list of the Arabic manuscripts, numbering about six hundred, thus accomplishing a task which Professor Palmer was obliged to relinquish some years ago, owing to the difficulties thrown in his way by the monks. A catalogue of the Greek manuscripts has been published, and this leaves only some unimportant Hebrew manuscripts and the manuscripts in the Georgian language for future investigators. Mrs. Lewis and her sister photographed some of the Georgian manuscripts, including a copy of the Gospels in the Iberian character. They copied an early Arabic manuscript of the Gospels and photographed an Arabic copy of the Epistles of about the ninth century, and have obtained copies of several early texts of Syriac dictionaries of different ages. They certainly deserve unstinted praise.

*** IN regard to heaven the *Sacred Heart Review* seems to have an idea which is graphic but very little like that of the Holy Word:

Rank above rank, high as the eagle flieth, whose tireless wing bears him upward to the centre of the sun, choir above choir rise the Angels with songs of ravishing melody, the imperial Archangels, the strong Thrones and mighty Dominations, the Virtues like clear-cut diamonds, the Principalities before whose look earth's proudest prince would veil his face in terror, the Powers that could smite down earth's united armies, the Cherubim with their marvellous intelligence, the Seraphim ablaze with love. Higher yet, St. Michael bears the standard of the God of armies, and the twelve apostles stand in glorious state about him, and a throne is set for the King's mother at his right hand forevermore.